

# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

'AND Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life.' And Satan got *his* answer from a ship's printer the other day. When the *Egypt*, rammed by the *Seine*, was sinking rapidly, William George Jenner, the ship's printer, handed his lifebelt to a woman who had failed to secure one for herself, with the remark, 'Here you are, madam, this is yours,' and then went down with the vessel.

But what did Satan mean by 'skin for skin'? It is agreed all round that the words are proverbial. Did he pick up the proverb in his wanderings? Or is it suggested that he was the author of it? He might have been the author of it. Proverbs as a rule are entirely after the Satan's own heart. They approve of moderation — moderation in eating and in drinking, in saving men's souls, and in destroying women's bodies — moderation in everything. When Jesus said to the young ruler, 'Sell that thou hast, and give to the poor,' Satan whispered, 'Charity begins at home'; and, when he found him hesitate, 'A bird in the hand's worth two in the bush.' The Satan might have been the author of the proverb, 'Skin for skin.'

But what does it mean? Ah, there the agreement ends. The variety of meanings offered is quite extraordinary. They may be found, set forth in perfect clearness, and perfect impartiality,

in that greatest, if not latest, of all commentaries on the *Book of Job*, DRIVER and GRAY'S in the 'International Critical.'

First comes Olshausen. 'Skin for skin — that means, says Olshausen, 'Leave Job's skin unbroken, and he will so leave you yours.' On which Delitzsch remarks that this seems too indecent even for the devil, and Peake admits that it would be 'rather vulgar.' The indecency and the vulgarity seem to lie in the impudence of the Satan using such familiar language to the Almighty. But that is no objection. The Satan, even of the Book of Job, *is* a vulgar person. But there are other explanations.

Ewald and Dillmann, holding hard by the proverb, say 'skin for skin' is simply 'like for like.' Any man is ready to barter, giving one article as an equivalent for another. How much more ready is the selfish man to give his goods and even his family, to save his life. It is what Jacob did that day Esau came to meet him and four hundred men with him. Dr. Ball, the latest commentator of all, agrees. 'The phrase seems to be used like our *Quid pro quo*.'

A curious and not very comprehensible explanation was suggested long ago by Professor James Robertson in the *Expositor*, of which

DRIVER and GRAY take no account. 'The expression "skin for skin,"' says Dr. Robertson, 'is most naturally explained as a proverbial phrase, originating in the gesture of raising the hand to ward off a blow, or stretching it out to soften a fall. As one puts up his hand to save his face, and would rather suffer the bruise of a limb than the injury of a vital part, so, Job's adversary insinuates, the patriarch would sacrifice one after another of his worldly possessions and bodily comforts to preserve his own life.'

In some agreement with this is the favourite interpretation of the most modern commentators. It comes from Duhm. 'Duhm suggests that the expression may have been that of the Bedawi who tells the shepherd that if he does not give up the hide of his flock, his own skin shall pay the penalty, or the slave-hunter that he can purchase his own life by surrendering his slave or his child.' This is accepted by Strahan: 'The Satan speaks with the coolness of a chartered libertine. The proverb which he quotes with such aptness and insolence in heaven was redolent of earth and its usages. It probably arose among tribes for whom skins were an important article of barter and exchange, and meant, "You give (or get) a skin for a skin's worth." When a shepherd or herdsman was threatened by the Bedawin, he counted himself lucky if he saved his own skin by paying (the skin of) a sheep or ox; and the proverb admitted of many applications in ordinary life.'

But none of these meanings appeals to DRIVER and GRAY. For them 'the meaning apparently is: a man will sacrifice one part of his body to save another, an arm, for instance, to save his head, and he will similarly give all that he has to save his life.' But DRIVER and GRAY are as ready to criticise themselves as their neighbours. And they frankly admit that this explanation of the proverb is not quite satisfactory, since the Hebrew word translated 'skin' is never used for a member of the body. It is the skin and nothing but the skin.

There is one proposal left. It is made by Morris Jastrow. Now Dr. Morris Jastrow was a Jew and had it in him to understand a Jewish proverb. He takes the proverb by itself, as you must do. That is where some of the expositors go astray. They insist on the proverb and its application being in absolute agreement. They say, for example, that the word translated 'for,' being the same in both parts of the verse, must have the same meaning. That is not so. As the Hebrew word sometimes means 'behind' or 'beneath' and sometimes 'on behalf of,' it may have one meaning in the proverb and the other in its application.

What have we, then? 'Skin below skin: yea, all that a man hath will he give for his life.' That is to say, you have only scratched Job's skin yet, cut down to the quick. You have only taken away his property, make him suffer in himself.

If you do not approve—Dr. Ball does not approve. 'Where else,' he asks, 'is property compared with the skin?' If you do not approve, then follow Bishop Gibson and 'leave Satan's old saw in its obscurity.'

In this same *Book of Job* there is another 'skin' proverb, and again Dr. Robertson has an astonishing interpretation. The words this time are Job's own. They have entered the English language as a familiar saying with an unmistakable meaning. But what is the origin of the proverb?

The words are, 'I am escaped with the skin of my teeth' (Job 19<sup>20</sup>). Talmage says, 'Job's teeth have exercised the forceps of commentators from the earliest times.' To which Dr. Robertson adds, 'and we do not think that the crack American dentist has been more successful than his predecessors. No doubt,' he adds, 'the phrase was proverbial, and it certainly corresponds exactly to one of the most expressive gestures in use at the



present day.' But first of all what do the recent commentators say?

Begin with Bishop Gibson, at whom we left off with the other proverb. 'The meaning is that there is hardly a sound place in his body, nothing but "the skin of his teeth."' The skin of his teeth would then be his gums—with which, as Professor Peake remarks, he must be left, else he could not continue his complaint. And this, Dr. Peake adds aptly, 'might seem credible, if we were not reading the work of a great poet.'

The German commentators have given themselves with German seriousness to amending the Hebrew text. Their interesting efforts are recorded in DRIVER and GRAY. Hupfield was content with 'I escaped with the skin, *i.e.* the life, in my teeth, that is to say with the bare life.' But the reading and meaning which DRIVER and GRAY themselves approve is that of Bickell and Budde: 'I am escaped (with) my flesh in my teeth.' Dr. Ball also counts this the best, and adds a luminous illustration: 'like some animal impeded in its flight by carrying off its young in that way.'

We are some distance away from the proverb in its modern use. Let us return to Robertson: 'When a speaker wishes to indicate absolute deprivation of *everything*, utter and entire poverty, he puts up his closed hand to his mouth, inserts his upper front teeth between the nail and the flesh of his thumb, brings the nail away with a sharp crack, extends the hand with the palm outwards, and ejaculates "ha!" as much as to say, "See! what can you take off there?" A modern Syrian, to express Job's thought, would say, "I am escaped with—see!" making the gesture just described; and all this put down in writing is simply, "I am escaped with the skin of my teeth," in other words, with absolutely nothing.'

The difficulty of believing that a dead body can be raised to life again is not so great as once it

was. There is no man of scientific attainment to-day who will say that physical science closes any door. But the difficulty is still very great. And it is felt by an increasing number of persons. For a little science is a dangerous thing. The many who have been put in possession of some scientific knowledge, unbalanced by a historical or philosophical training, deny the possibility of the resurrection of Jesus Christ from the dead. But the few of fuller understanding know that in relation to matter 'no possibility' may be turned any day into actual experience. Meantime we must receive with patience and consideration every attempt that is made to account for the belief in the resurrection while rejecting the fact of it.

Such an attempt is made by Mr. Haven McClure, Secretary of the English Council, Indiana State Teachers' Association, in a book entitled *The Contents of the New Testament* (Macmillan; 7s. net). It is a book written, we take it, by a layman, and it has the inevitable weakness of such a book. For you may criticise and condemn the teaching in our theological colleges, but you will not deny that they make certain mistakes impossible. It is with theology as with Latin and Greek. As the classical scholar is at home in a literary atmosphere, so the theological student is at home in the religious atmosphere of the Bible.

But if Mr. McCLURE has missed an early training in theology, and feels the loss, as Keats felt the want of the discipline of the classics, he is as earnest as Keats was to make it up by diligent study. His book is to be reckoned with on every page, and not least on those pages which explain away the Resurrection. He proceeds cautiously. He makes good, such good as he can make, one step at a time. He begins with 'the third day.'

Taking St. Paul as our earliest witness for the resurrection of our Lord from the dead, he says: 'That Jesus was raised from the dead Paul knows from the evidence of his own sense; but that he



was raised from the dead on the Third Day he knows only "according to the scriptures." And what is meant by 'according to the scriptures'? We take the phrase as meaning no more than that a prophecy of Scripture was known which promised a resurrection on the third day. Mr. McCCLURE takes it otherwise. It means, he says, that St. Paul was indebted to the Old Testament for the idea of a resurrection on the third day, and that without the Old Testament such an idea would not have entered his mind. Now, 'whatever Paul teaches about the Resurrection, we may confidently accept as having been the teaching of the Twelve Apostles and the earliest church.' The conclusion is that there was no resurrection *on the third day*.

There could not have been—though we are not told this at once. This comes out afterwards, when we are reminded of the absurdity of the women going to the tomb to anoint a body which 'in such a hot climate' had lain three days in the grave. No reference is made to the 'four days' in which Lazarus had been dead. It is the old way of arguing. There is no such possibility as a miracle, therefore—and all the rest follows and falls away, item by item.

The next item is the empty grave. St. Paul knew nothing of an empty grave. How does Mr. McCCLURE know that? Because he does not speak of it. Does St. Paul speak of the birth in Bethlehem, of the baptism by the Jordan, of the temptation in the wilderness, of the sermon on the Mount, of the transfiguration, of the agony in the garden, of the betrayal by Judas? Does he speak of the two thieves or the parting of the garments?

But the thing that follows is more important. Mr. McCCLURE is aware of the absurdity of speaking of a person rising again from the dead when only his soul rose. Yet he believes that only the soul of Jesus rose from the dead. He does not say how such a resurrection as that differs from

the resurrection of any other person. But if that is what is meant by 'rising again from the dead,' was ever less appropriate language chosen? Mr. McCCLURE has a short and easy way here. 'Bodies in New Testament Palestine were buried in hill-sides, and not in the ground, so that "Come forth" (John xi. 43) is more accurate than "Arise."' You simply substitute the one word for the other—and ignore all other references and expressions everywhere.

The last two paragraphs are an appropriate conclusion. This is the first: 'Then what does Paul mean when he says: "If Christ be not raised from the dead, then is our preaching vain, and your faith is also vain" (1 Cor. xv. 14)? Obviously Paul refers to the Christian doctrine of the immortality of the soul, and of the soul of Jesus in particular, which had made its escape from the underworld into heaven (Acts ii. 27). Of this the early Resurrection faith consisted. To-day, if we believe in immortality, we also believe that Jesus is alive as much as any other Christian soul. Is this not a superior conception to that of a dead body reanimated and going through all sorts of efforts to prove its material existence?'

And this is the second: 'Then when the risen Lord appeared to his disciples back in Galilee,—a marvellous evidence of the depth of impression made by that master personality upon all who knew and loved him,—they went forth gladly and fervently to preach the gospel of the Resurrection.'

To which one must add that if they did they were the most guileless and the most gullible men that ever turned the world upside down.

Principal JOHN SKINNER, D.D., late of Westminster College, Cambridge, was Cunningham Lecturer at the New College, Edinburgh, in 1920, and lectured on the prophet Jeremiah. The lectures have now been published at the Cambridge



University Press with the title of *Prophecy and Religion* (12s. 6d. net).

The title is too comprehensive. For Dr. SKINNER keeps strictly to the character and work of Jeremiah. It is also too indefinite. There is no indefiniteness in the lectures. Every point is as clear as pen can make it, and is set forth with unadorned precision. But at the very beginning of the Lectures Dr. SKINNER does deal with Prophecy and Religion. He tells us wherein the experience of the Hebrew prophet differed from the religious experience of other men.

'The prophetic consciousness, as exhibited in the great prophets of Israel, is a variety of the general religious consciousness, involving like it an immediate fellowship of the prophet with God; but both in the sphere of its exercise and in the form of its experience it presents several phenomena which do not belong to the permanent essence of religion.' He names three chief features in which the religious experience of the prophets differed from the normal communion of a Christian with God.

The first feature is this. The prophets were conscious of being intermediaries between Yahwe and the nation of Israel. Yahwe did not address Himself to the individual as He does now. He addressed Himself to the nation. The individual received the message as forming part of the nation. But a personal God cannot hold direct communication with so impersonal a thing as a nation. And so Yahwe chose certain persons to be interpreters to the nation of His will. These persons He called to His side and initiated into His secret, and then sent them to the nation to make known His character and His purpose.

Because they revealed Yahwe's purpose to the people they were called prophets. They spoke for God. It is more than a generation since we gave up the idea that they were called prophets because they predicted the future. But they did predict the future. This is the second feature which

Dr. SKINNER discovers in the special endowment of the prophet in Israel.

Since their mission was to the nation, the prophets were politicians. They predicted what was about to befall the nation. That they did so 'miraculously,' Dr. SKINNER does not say. But that is not because he is in any doubt of the fact. It is more probably because he disapproves of the word, and of the whole range of ideas which it represents. Given God, and a man in close enough communion with God, and all that to the uninstructed mind seems miraculous is only natural. And to separate certain results of that communion from the communion itself is to introduce chaos, even moral chaos, into the ways of God's working in the world. 'Few things in prophecy are more striking than the confidence with which it identifies current events with the direct action of Yahwe, or the certainty with which it reads their lesson and predicts their issue.' But how far that prediction was due to 'a presentment borne in on the mind of the prophet by subtle perception of the secret forces that shape the destiny of the world, and how far to an inference from general laws of the divine action,' Dr. SKINNER does not say.

The third feature that was peculiar to the experience of the prophets was the prophetic Vision. But now we must let Dr. SKINNER speak for himself. 'The experience of the prophets contains a sub-conscious element, appearing chiefly in the form of the Vision, which is not characteristic of normal religious life. The prophetic vision is undoubtedly a creation of the sub-conscious mind, working uncontrolled by voluntary reflexion, and producing subjective images which have something of the vividness and reality of actual sense perception. No one denies that such visions were frequent on the lower levels of Hebrew prophecy: "If there be a prophet among you, in visions do I make myself known to him, in dreams do I speak with him" (Num. xii. 6). The only question is whether or to what extent they entered into the



experience of the great literary prophets, whose perception of religious truth seems more akin to what we call intuition than to the obscure psychological phenomena of the dream and the vision. On that point there is room for difference of opinion, and great difference exists. The recent tendency of criticism has been on the whole to hold that the visions recorded by the prophets were actually experienced by them in a condition of comparative ecstasy, in which self-consciousness was not lost, although its control of the visionary process was suspended. But it is held by some that this literal interpretation of the descriptions given by the prophets is not justified: that they are simply using the traditional form of prophetic experience to express ideas which they had apprehended otherwise, either by pure spiritual intuition or by the exercise of their reasoning and reflective powers. Of these opposing views the former alone seems to me to be consistent with the directness and objectivity of the prophets' narration. It must be borne in mind that whatever *we* may think, the claim to have had a vision was taken seriously in ancient times as a proof of inspiration; so that for a prophet to profess to have had a vision when he had not would have been to deceive his public with regard to the validity of his commission to declare the word of God. That in many cases we have a conventional use of stereotyped prophetic phraseology without any corresponding visionary experience is undoubtedly true; but the deliberate report of a vision, especially a vision on which the prophet's whole title to speak in the name of Yahwe depends, stands on a different footing, and cannot be fairly explained as a conscious literary effort to express spiritual truth by the aid of poetic imagination.'

That, then, we take to be the first important contribution to theology which Dr. SKINNER's Cunningham Lectures have made. They have enabled us to see the difference between the experience of the prophets and the experience of other religious men. But there is another. They

also enable us to see, clearly and memorably, the difference between the experience of other prophets and the experience of Jeremiah.

Let us remember that when Jeremiah began to prophesy God addressed Himself to the nation. His only touch with the individual was in the case of the prophets themselves, a few, a very few men, selected and set apart to receive and carry His will to the nation as a whole. The individual knew it only as His word to the peoples of the earth or to His own people in particular, and felt such responsibility as a member of a modern company may feel for the decisions and deeds of the company. And, as with many members of a modern company, he might take no part in its decisions and have but the slenderest sense of responsibility for its deeds. Jeremiah altered all that.

For when God came to Jeremiah He came not to a prophet only but also to a man. For the first time in the history of prophecy the personal life of the prophet was in the sight of God of more consequence than his office. Jeremiah felt it to be more. He found that God regarded it as more. God, he found, could raise up other prophets to take his place; He could not raise up another man to be to Him what Jeremiah was meant to be.

What did this involve? It involved the end of prophecy. Rightly is Jeremiah spoken of as the last of the prophets. For as soon as the man became more than the prophet, the work of the prophet was ended. 'Out of the Hebrew prophet,' says Dr. SKINNER, 'there is created in Jeremiah a new spiritual type—the Old Testament saint: the man who, when flesh and heart fail, finds in God the strength of his heart and his portion for ever (Ps. lxxiii. 26).' Jeremiah embodies the transition from the prophet to the psalmist.

Dr. SKINNER makes no use of this in determining the date of the Psalms. Nor shall we. It is enough to observe that that note of individual responsibility to God which Dr. SKINNER calls



'moral sincerity' is repeatedly struck in the meditations and prayers of the Psalter. 'The deeply exercised writer of the 51st Psalm knows that "truth in the inward parts" is the indispensable condition of restoration to Yahwe's favour and the joy of His salvation; the writer of the 139th revels in the thought of God's exhaustive and unescapable knowledge of him, and closes his meditation of the remarkable prayer, conceived in the very spirit of Jeremiah: "Search me, O God, and know my heart: Try me, and know my thoughts: And see if there be any way of wickedness in me, and lead me in the way everlasting."'

But now, no sooner has Dr. SKINNER quoted that psalm than he feels the necessity of referring to something in it which is not altogether agreeable to the modern religious mind. It is the sense of satisfaction. There is in this and in other psalms (and in sayings of Jeremiah) that are like it, 'an insistent protestation of integrity which savours of self-righteousness.' It is the difference Christ has made. 'We miss the utter abnegation of merit, the emptying of self, the absolute dependence on a goodness and a love outside of ourselves which regards not our desert but our need, such as are expressed in many favourite Christian hymns.'

And, lest we have forgotten, Dr. SKINNER quotes the best example that can be found. It is Christina Rossetti's:

None other Lamb, none other name,

None other hope in heaven or earth or sea.  
None other hiding-place from guilt and shame,  
None beside Thee!

My faith burns low, my hope burns low;  
Only my heart's desire cries out in me  
By the deep thunder of its want and woe,  
Cries out to Thee.

Lord, Thou art Life, though I be dead;

Love's fire art Thou, however cold I be:

Nor heaven have I, nor place to lay my head,  
Nor home, but Thee.

And then he adds: 'But on the other hand the strong ethical sense of the Psalmists and Jeremiah supplies a needful corrective to the opposite error to which evangelical piety is itself exposed. For if the too obtrusive consciousness of moral sincerity as a claim on the divine mercy involves the danger of spiritual pride, the absence of the thing itself would be fatal to all true godliness; and there is a hypocrisy of self-depreciation into which a spurious and sentimental spirituality is apt to fall. In any case it was a great step in the history of religion to turn from the formalism of an external worship, and the legalism of a national covenant, and to find God in the heart of the individual, as One whose holy and searching presence strengthens every good purpose and pure aspiration that dwells there, and who sets secret sins in the light of His countenance. By the grace of God, Jeremiah took that step, and opened up a way of access to God which many devout souls, following in his footprints, found to be the way everlasting.'

Is this the end? No, the end is not individualism, however evangelically faultless. The end is the Kingdom of God. And even Jeremiah saw it. Of all that we must attribute to Jeremiah of insight into the ways of God with man this is the highest and best. The time came, 'when his private relation to God, combined with other elements in his thinking, broadened out into the conception of a new community of the people of God, based on direct personal knowledge of God such as he alone at this time possessed.'



## The Early Christian Church in Egypt.

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THE Epistle 'to the Hebrews' declares itself to have been addressed to a definite community of Christians (5<sup>11f.</sup> 13<sup>23</sup>), who had received their knowledge of salvation from the hearers of Jesus (2<sup>9</sup>), who not very long after their conversion had been exposed to a persecution that involved public insult, imprisonment, and confiscation of goods (10<sup>32-34</sup>), but no loss of life (12<sup>4</sup>),<sup>1</sup> who had been Christians for a time long enough (5<sup>12</sup>, διὰ τὸν χρόνον) to involve the deaths of some of their leaders (13<sup>7</sup>), but not of a majority of their own number, and who—though apparently organized by themselves—were in close touch with other 'saints' (13<sup>24a</sup>).<sup>2</sup> This last-mentioned fact, together with the obvious homogeneity of the readers, suggests that they constituted no single city-church as a whole, but a definite group of some size<sup>3</sup> within or alongside the rest of the local church. Such a separate appeal to a *section* of a local church is without parallel in the New Testament and in early Christian literature. The only basis of division that seems a probable explanation of the fact is that between Jewish and Gentile Christians. If this division is involved here, there can be no doubt as to which of the two groups our Epistle is concerned with. It is quite true that the dangers against which the readers are warned are not trust in circumcision, or in sacrifices, or in legal or ceremonial righteousness: and this fact, together with the writer's use of the Septuagint and other features, makes it unlikely that he is addressing *Palestinian* Jewish Christians;<sup>4</sup> but it does not

weigh equally heavily against the hypothesis that the readers were Jews of the Dispersion, while the total absence of clear allusions to heathenism renders it very improbable that they were simply Gentile Christians.<sup>5</sup>

Now there is no place (outside Palestine) where Jewish and Gentile Christians are so likely to have maintained for some time their separate organizations as Alexandria. The only serious alternative is Rome. But if, as is almost certain,<sup>6</sup> the Epistle was written after 64 A.D., and if 12<sup>4</sup> refers to persecution, then Rome is impossible, for the Roman Christians *had* 'resisted unto blood' in that year.<sup>7</sup> The question could be settled finally if we could be sure of the meaning of 13<sup>24b</sup>: Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. The Greek here might mean either (1) 'Italian Christians away from Italy send greetings to you in Italy,' or (2) 'Italian Christians in Italy send greetings to you from Italy.' We have to balance the probability of people from a whole country sending greetings from that country against the probability of their doing so from somewhere outside it. If it is easy to imagine a set of Italian Christians assembled somewhere abroad, it is equally easy to imagine the temporary presence, say in Rome, of Christians belonging to other Italian cities, and their consequent dispatch of greetings *from* Italy. The grammatical evidence seems rather to support this latter view.<sup>8</sup>

If the more obvious lines of evidence converge on the Jewish-Christian community at Alexandria

<sup>1</sup> Peake (*Cent. Bible*, ad loc.) doubts whether 'resisted unto blood,' etc., refers to persecution, since the author is here *blaming* his readers, and would not blame them for not having been martyred: he thinks the words mean 'resisted sin in deadly earnest,' and adds: 'That the metaphor is not elsewhere found cannot decide against the claims of exegesis.' But as the context refers also to suffering and persecution, these 'claims of exegesis' are not strong enough to outweigh the *natural* meaning of the expression, which incidentally is confirmed by the non-mention of bloodshed in 10<sup>32-34</sup>.

<sup>2</sup> Cf., however, 1 Th 5<sup>26</sup>, Ph 4<sup>21</sup>.

<sup>3</sup> 'A small group or circle' or 'one of the household churches' (Moffatt, *L.N.T.* 443, 447) would hardly have merited an Epistle like this all to themselves.

<sup>4</sup> Von Soden in *E.Bi.* 1994-7; Peake, *op. cit.* 22-24; Moffatt, *L.N.T.* 446.

<sup>5</sup> As Dr. Moffatt (*L.N.T.* 443-446, 448-451) and others hold: but he admits that the danger was relapse into 'speculative or theoretical Judaism' (445; cf. 449 f.). The case for Jewish-Christian readers of *some* type is convincingly put by Bruce (*H.D.B.* ii. 337a) and Peake (12-16).

<sup>6</sup> From the dependence of Heb. on Paul's Epistles and on 1 Peter (Moffatt, 439 f., 453; Holtzmann, *N.T.Th.* ii. 324-329: *per contra* Bruce in *H.D.B.* ii. 336), and from the mention of Timotheos to the exclusion of Paul. Cf. also 13<sup>7</sup>.

<sup>7</sup> The importance of 12<sup>4</sup> is strangely ignored in some recent arguments for the Roman destination. The fact that Clemens of Rome is the earliest to quote Heb. is as easily explained on the supposition that it was written at Rome as on the hypothesis of its having been sent to Rome.

<sup>8</sup> Moulton, *Prolegomena*, i. 237; Robertson, *Grammar of Gk.N.T.* 548, 578.



as the recipients of the Epistle, and on Rome as the place of dispatch, a number of minor arguments can be mentioned by way of confirmation. The use of the Epistle by Clemens and Hermas at Rome, and by the author of 'Barnabas' at Alexandria, is readily explained. So also is the strongly Alexandrian cast of thought visible in it.<sup>1</sup> The parallel titles of the two uncanonical Gospels *κατ' Αιγυπτίους* and *καθ' Εβραίους* make their first appearance in Egypt, and suggest that these Gospels were used respectively by the Gentile (Egyptian) and Jewish sections of the Alexandrian Christian Church, before the four canonical Gospels were recognized as supreme. If that be so, the title of our Epistle, *πρὸς Εβραίους*, which is admittedly not what its author called it, might well preserve a tradition of its original destination, and indicate the Alexandrian Jewish Christians as its first readers.<sup>2</sup> The Muratorian Fragment does not mention any Epistle to the Hebrews, but refers to one 'ad Alexandrinos'; the description of it, however, as forged in Paul's name, 'ad haeresem Marcionis,' shows that, if Heb. is referred to, the author of the fragment has fallen into some confusion in regard to it (which is not in itself unlikely). The fact that the Alexandrian fathers, Clemens and Origenes, believed that Heb. was sent to Palestine, could be explained by the supposition that it had remained unknown for so long that the real circumstances of its origin and the meaning of its title had been completely forgotten, through the early passing away of the *separate* Jewish-Christian community at Alexandria.

Owing to the apparently accidental<sup>3</sup> loss of the greeting, we are without direct internal evidence as to the name of the author. We know only that it was not Paul, but one of the Pauline circle or

school, not a personal disciple of Jesus (2<sup>8</sup>), but 'a highly trained Hellenistic Jewish Christian, a διδάσκαλος of repute, with speculative gifts and literary culture,'<sup>4</sup> an Alexandrian in theology, and one who had himself shared in the evangelization and instruction of his teachers (5<sup>11f.</sup> 10<sup>32</sup> 13<sup>10. 28</sup>). In view of all this, it is difficult to understand the reluctance of many modern authorities to accept the early and definite external evidence to the effect that the author was Barnabas.<sup>5</sup> Various objections to this tradition have been raised,<sup>6</sup> but the only one of any real weight is the difficulty of explaining how, if Barnabas was the author, the opinion could have arisen later at Alexandria (Pantainos, Clemens, and in part Origenes) that the Epistle had emanated from Paul. But assuming that Paul was not the author, this Pauline tradition tells no more heavily against the authorship of Barnabas than against that of any one else. All it proves is that virtually all record of the real author's name had disappeared by 180 A.D. The early accidental loss of the greeting, and the lapse of a century, would amply account for this disappearance. Furthermore, the attachment of Barnabas' name to another writing known at Alexandria—the 'Epistle of Barnabas'—is itself a sort of indication that he was known to have written something or other in connexion with Alexandria and Judaism. It is just conceivable, hardly more, that 'the word of exhortation' (He 13<sup>22</sup>) may have suggested the authorship of 'the son of exhortation'; but is easier to believe that the phrase is a playful allusion by Barnabas himself to his own nickname (Ac 4<sup>36</sup> 11<sup>23</sup> 13<sup>15</sup>). Nothing like so good a case can be made out for any of the other candidates that have been brought forward

<sup>4</sup> Moffatt, *L.N.T.* 442.

<sup>1</sup> Moffatt, *L.N.T.* 27 f., 427 f. (use of *Wisdom of Solomon* and Philo).

<sup>2</sup> So Harnack, *Chronologie*, i. 479 (title presupposes 'dass es irgend einmal eine Zeit in Alexandrien gegeben haben muss, in der sich 'Εβραῖοι und Αἰγύπτιοι in den ägyptischen Gemeinden gegenüber gestanden haben'), 612 f., 638 f. Cf. Stanton, *Gospels as Historical Documents*, i. 266 f.

<sup>3</sup> It is hard to believe that the author would plunge at once *in medias res* with no opening salutations, in order not to mar the effect of his stately introduction (so Peake). A partial analogy to this loss or suppression of a personal opening might be found in 2 Clem., if Harnack's theory that it was the epistle of Soter, bishop of Rome, to Corinth could be accepted.

<sup>5</sup> Tertullian takes his authorship for granted. Origenes' opinion is variably expressed, but in one passage he quotes He 13<sup>15</sup> as a word of Barnabas (Moffatt, 437).

<sup>6</sup> E.g. Schmiedel (*E.Bi.* 487) refers to the author's apparent ignorance of Jewish ritual [but the errors are not certain (*op. cit.* 1998), and even if they were, it was quite possible for a Levite like Barnabas to be wrong on a few points of detail], to his disclaimer (2<sup>8</sup>) of first-hand knowledge of Jesus [but Barnabas is not described in Acts as an eye-witness of Jesus, and may well have joined the Church three or four years after the crucifixion], and to Barnabas' leanings to Mosaism (Gal 2<sup>13</sup>) [but this was fifteen years at least before Heb. was written, and it is clear that Barnabas was guilty only of a momentary inconsistency]. As Von Soden remarks (*E.Bi.* 1993), 'the intrinsic objections to authorship by Barnabas are not important.'



—Luke, Apollos, Silas, Peter, Clemens of Rome, and least of all for that strange ‘last infirmity’ of certain noble minds, Priscilla!

What we know from Acts of the movements of Barnabas leaves ample room for the few new facts which Hebrews adds to his biography. When he quarrelled with Paul at Antioch in 49 A.D., he took his cousin Mark and went with him to Cyprus (Ac 15<sup>39</sup>). We do not hear of him again till 55 A.D., when Paul mentions him in 1 Co 9<sup>6</sup> as a bachelor-missionary who, like himself, worked for his living. What was he doing in the interval? It seems clear that he kept away from Paul’s field—Asia Minor, Macedonia, and European Hellas. What more natural than that he should have gone to Egypt<sup>1</sup> and Cyrene? He appears in the *Clementine Homilies* (1<sup>8ff.</sup> 2<sup>4</sup>)—the material of which belongs to the third century—as preaching at Alexandria. Mark, his companion, figures in a list that probably goes back in the main to Julius Africanus (about 220 A.D.), as first bishop of Alexandria (from 43 to 61 A.D.). The dates are doubtless wrong, probably the episcopate also, but not necessarily the man’s name.<sup>2</sup>

Nothing certain is known, prior to this probable visit of Barnabas and Mark, of Christianity in Africa. Jews from Egypt, Libya, and Cyrene were present in the crowd round Peter at Pentecost, 29 A.D. (Ac 2<sup>9</sup>), and disputed with Stephen in their synagogue at Jerusalem in 34 A.D. (Ac 6<sup>9</sup>, reading *Λιβυστίνων* for *Λιβυτρίνων*). The baptism of the Ethiopian eunuch (Ac 8<sup>26-40</sup>) and the first evangelization of Cyprus (Ac 11<sup>19</sup>) took place between 34 and 40 A.D. There was a Christian from Cyrene at Antioch in 47 A.D. (Ac 13<sup>1</sup>). The later mention by Mark (15<sup>21</sup>) of ‘Simon of Cyrene, the father of Alexander and Rufus,’ may be a trace of Mark’s interest in that region. That Christianity existed at Alexandria soon after 50 A.D. can be inferred from the appearance of the learned Alexandrian Jewish Christian Apollos at Ephesus in 52 A.D., especially if we can rely on the explicit statement of Codex Bezae in Ac 18<sup>25</sup> that Apollos had been

orally instructed in the way of the Lord ‘in his (own) country’ (*ἐν τῇ πατρίδι*).<sup>3</sup> Whether the fact that ‘he knew only the baptism of John’ makes it unlikely that he had been the pupil of Barnabas or Mark is difficult to say; but his activity at Corinth in ‘powerfully confuting the Jews (and that) publicly’ may possibly be taken as pointing back to at least one important sphere of the work of the earliest Christian missionaries at Alexandria, namely, the Jewish synagogues.

Heb. 10<sup>32ff.</sup> suggests that the readers had undergone a vexatious persecution some considerable time before the Epistle was written, but not very long after their conversion; and 13<sup>8. 13</sup> indicate that a new persecution was just commencing. If we are right in our conjectures, the former persecution would be, not that inaugurated by Nero, but some local anti-Jewish outbreak, such as occurred not infrequently at Alexandria, possibly some provincial accompaniment of, or sequel to, Claudius’ expulsion of the Jews from Rome about 50 A.D. It is, however, quite possible that the second persecution—contemporaneous with the dispatch of the Epistle—was the first burst of the ‘institutum Neronianum’ on the Christians of Alexandria. While Mark appears at Rome in 59 A.D. (Col 4<sup>10</sup>, Philem<sup>24</sup>), in Asia Minor in 64 A.D. (2 Ti 4<sup>11</sup>), and at Rome again 64–65 A.D. (1 P 5<sup>13</sup>), Barnabas—so we may infer from He 13<sup>19. 23</sup>, and from his non-appearance at Rome in connexion with either of the two imprisonments of Paul—probably confined himself to Cyrene, Egypt, and Palestine, and did not come to Rome until Paul and Peter had both suffered martyrdom (64–65 A.D.). There he would meet with Timotheos, who had come from Ephesus to Rome in response to Paul’s appeal (2 Ti 4<sup>9ff.</sup>), and had been put in prison in the course of Nero’s persecution. Happily, however, Timotheos was liberated (He 13<sup>23</sup>); and Barnabas was able to tell the Jewish Christians of Alexandria (who were now beginning to feel the pressure of the precedent set by Nero in 64 A.D.) that he would be able shortly to return to them and to bring Timotheos with him. The interval between 50 A.D. and the date of the Epistle—65–67 A.D.<sup>4</sup>—would be sufficient to explain the use of such phrases as those of 5<sup>12</sup> 6<sup>1</sup>, and for the reference to the decease of a number of revered leaders (13<sup>7</sup>).

<sup>3</sup> But the Neutral Text by itself almost implies as much.

<sup>4</sup> He 8<sup>13</sup> 10<sup>25</sup> 12<sup>26ff.</sup> are probably allusions to the impending catastrophe in Palestine of 70 A.D.

<sup>1</sup> Under the dynasty of the Ptolemaioi, Cyprus was always closely attached to Egypt (Smith’s *Dict. Gk. and Rom. Geog.*, i. 730f.).

<sup>2</sup> The authorities are quoted in full by Swete, *Mark* xviii. f.; cf. Harnack, *Chron.* i. 123f. I see, however, that Dr. Moffatt, in *The Hibbert Journal*, Jan. 1922, p. 379, mentions ‘A. Heckel’s essay on *Die Kirche von Aegypten* (1918) with its disproof of the legend that Mark founded the Alexandrian Church.’



That this reconstruction of the facts depends to a considerable extent on conjecture is not to be denied; but in view of the scantiness of our data, the same would have to be said of any reconstruction whatever. It may perhaps be tentatively claimed that the theory here advocated enables us

simply and easily to harmonize a larger number of such positive indications as we possess than does any other theory involving the Roman residence or non-Jewish character of the readers, or rejecting the authorship of Barnabas, or dating the Epistle considerably later than 70 A.D.

## Literature.

### ARISTOTLE.

THE Clarendon Press translation of 'The Works of Aristotle,' now the war is over, has begun again and will make steady progress to the end. It is a great undertaking. For this is not the crib to be used for a pass and then cast aside. The translation of every book is done by a scholar of tried and acknowledged ability. It is made from a revised text, which has cost time and thought to construct. It is accompanied with notes which illustrate both the text and the translation. And it is such a rendering of the original as one can read with pleasure and yet rely upon. The latest volume contains the *De Coelo* and the *De Generatione et Corruptione* (Humphrey Milford; 10s. net).

### PREACHING.

The Anglican neglect of preaching is a thing of the past. We know only one lecturer now who makes light of it. And he is old enough to be obsolete. The Rev. Paul B. Bull, M.A., Priest of the Community of the Resurrection, has published a volume of *Lectures on Preaching and Sermon Construction* (S.P.C.K.; 8s. 6d. net), one of the fullest and best books on the subject ever issued. It is especially full on the construction of the sermon—some will think too full, but Mr. Bull knows his audience and the neglect which he has to remedy. Very wise are his words on the use of illustrations. He does not add 'and abuse.' Illustrations are rarely abused; it is only a fashion to say so, and the fashion has been made by the indolent preacher who will not give himself the trouble to find them. But Mr. Bull insists upon the necessity of appositeness and accuracy. Thus on accuracy: 'Be careful, too, in every detail of an illustration. When Mr. E. Phillips Oppenheim,

in *False Evidence* (p. 128), makes the hero, describing his struggle with a poacher, say, "We rolled over and over in a fierce embrace, his teeth almost meeting in my hand which held him by the throat," the thrills of the conflict died down into worrying speculations as to the exact position of a poacher's teeth, until I was reluctantly forced to the conclusion that the author had fully justified the title of his book.'

Most timely also is the chapter on style. And especially effective are the notes on mistakes to be avoided. They will be found on another page.

### THE POETRY OF DANTE.

Messrs. Allen & Unwin have issued an English translation of *The Poetry of Dante* by Benedetto Croce (10s. 6d. net). The translator is Mr Douglas Ainslie.

Croce holds that Dante's commentators, in all lands, have given attention to the politics and even to the geography of the *Divina Commedia* and have neglected its poetry. He insists upon this at great length and with much severity. His own determination is to pass by all the allegorical and historical allusions, or to touch them very lightly, and get to the poetry. The *Commedia* is a poem, the greatest in the world, as it well becomes an Italian to assert, and if we do not find it so we lose it.

For when we forget that it is first and last a poem we say, for example, that the *Inferno* is the best and the *Paradiso* the worst of it, and give as a reason that Dante had experience of the one and not of the other. In the former case he could describe what he had himself passed through on earth, of the latter he had had no taste or touch. But 'Dante knew what his critics do not know or have forgotten, that Hell, Purgatory, and Paradise,



all modes of life beyond the grave, are neither representable nor conceivable by man. He intended only to give symbolical or allegorical representations. Constant and eternal torment surpasses the capacity of the human mind no less than constant and eternal joy. They are both unthinkable, because both are contradictory and absurd. But setting this aside, and assuming that all these three kingdoms are to be found somewhere on earth, they would nevertheless always be an external reality, the object or rather the work of naturalistic observation and of the classifying intellect, and unattainable for art, which draws not things but sentiments, or rather, creates its lofty imagery upon the sentiments. Not to speak of Paradise, it is impossible to draw artistically a rose or a cloud if imagination does not first transform sentiment into either rose or cloud.'

The book is most readable. This Italian philosopher knows how to capture the attention of his readers. 'The heart of Dante believes in the blessed ladies who are watching and guarding him from yonder skies. The first of these is she whom he loved so deeply in his youth and by whose aid he emerged from the vulgar throng. His youthful dreams clustered about her person, her name illuminated his poetry: Beatrice. Beatrice is now the eternal feminine, she is piety; hers is an almost maternal solicitude, yet with something in it of the soft and amorous. She is a saint, but a beautiful woman always, and in a manner belongs to him alone who celebrated her alive and dead. The other ladies, friends of Beatrice in the court of heaven, are not ignorant of this ancient tie. They are careful to warn her of the danger which menaces her faithful lover, divining her desire and anticipating her will. She departs and goes to Virgil and persuades him, speaking to him "with an angelic voice, soft and low," with delicate flatteries and gentle promises of gratitude, concluding her discourse with the supreme and irresistible feminine argument of tears. "Her eyes she turns away shining with tears. . . ." To express the fluctuations in his soul, the poet here uses the image of "flowerets" bowed and drooping beneath the nocturnal frost, now warmed in the rays of the rising sun; they "rise up all open upon their stems," and thus resemble him who has reached the shore and looks back upon the ocean which he has traversed—an image of terror overpast which Dante has elsewhere employed.'

### ST. LUKE.

The Westminster Commentary on *St. Luke* has been entrusted to the Rev. Lonsdale Ragg, B.D., Examining Chaplain to the Archbishop of Wales (Methuen; 15s. net). And Mr. Ragg has written a useful commentary. In the Introduction he gives serious consideration to all the new ideas, and entertains or at least leaves the door open for a fair number of them. If it were possible to identify Lucas with Lucius of Cyrene (Ac 13<sup>1</sup>), 'this would harmonize with the early and general tradition that connects Luke with Antioch; it would also go some way to explain the special interest shown, in the third Gospel and the Acts, in Herod's court and household (cf. viii. 3, ix. 7, xiii. 31, xxiii. 7-12; Ac iv. 27, xii. xiii. 1).'

In 2 Co 12<sup>18</sup> 'mention is made of "the brother," sent in company with Titus. Souter suggests that St. Paul is referring to Titus's own brother—certainly a valid and natural translation of the Greek—so that if these identifications are accepted, we gain a new fact about St. Luke; namely, that the recipient of one of St. Paul's Pastoral Epistles was brother to the author of the Acts and the third Gospel.'

He is willing to transfer the story of the woman taken in adultery from St. John to St. Luke. 'The evidence of vocabulary is certainly very strong: the incident itself is typical of what St. Luke loves to record. If we suspend our judgement as to the actual transposition we may still see one more evidence of the affinity between the third and fourth Gospels in the fact that generations should have accepted as part and parcel of the fourth Gospel a passage so intrinsically Lucan. And the fact that this affinity is difficult to account for directly—there is no evidence of a personal meeting between the two Evangelists—may itself be accepted as bearing significantly upon the truthfulness of the record of each, and linking, as has been said, the Synoptic picture of Christ with the Pauline and Johannine conception.'

The commentary is brief and businesslike. One welcome feature is the frequent reference to works of art. Thus: 'The Visitation has formed the subject of numerous sacred pictures of first rank, as by Giotto, in his Padua series of frescoes, Tintoretto (in the Scuola di S. Rocco), Ghirlandajo (in the Louvre), where Elisabeth kneels to embrace the B.V.M. Better known is that of Albertinelli



(in the Uffizi), which the Arundel Society reproduced. There is a fifteenth-century picture in the National Gallery by Patinio (No. 1082). P. L. W. (*Childhood*) has one by A. Pirri.'

### BIBLE AND SPADE.

A competent survey of archæological discovery, as it touches the Bible, was made by the late Professor John P. Peters, Ph.D., Sc.D., D.D., in the Bross Lectures for 1921. The lectures have now been published, under the title of *Bible and Spade* (T. & T. Clark; 8s. net). There are a few full-page illustrations, which are quite new. It is evident that even yet we have not had all the effective and illustrative scenes in Palestine photographed for us.

The lectures are original also. Dr. Peters was himself one of the most successful explorers, and he had the gift, always desired but not always enjoyed, of making his discoveries known. He writes simply, sincerely, attractively. This book is quite good enough to create an appetite for Palestinian exploration—and this is a good time to create it.

Dr. Peters has not fallen into the mistake of thinking that archæology is of use only when it proves the accuracy of the Bible. 'We shall not,' he says, 'get the best results until we stop talking or thinking about *defending* the Bible, and devote ourselves wholly and unreservedly and without any *arrière pensée*, in Bible study as all other study, to the search after truth for truth's sake. I am not concerned in these lectures to support the Bible record by the results of archæological research, I am concerned to find points where the written documents of the Bible and archæological discoveries throw light one upon the other, either giving us two witnesses to a fact, or the one explaining the other.'

But the impression made by the book is certainly in favour of the historical and topographical reliability of the books of the Bible. Sometimes Dr. Peters lets himself go on a bit of criticism. He says that about 150 A.D. the Hebrew text of Is 7<sup>14</sup> 'read "the virgin," which was later changed, at the expense of the sense, to "young woman," out of *tendenz* against the use of the passage by Christians.' In other places he illustrates a text with much acceptance. He has an especially important section on the Deuteronomic passage

which speaks of the eagle stirring up her nest. 'The passage in Deuteronomy is written by one who knew what he was talking about and who had seen it himself.'

### MASONRY.

Mr. W. L. Wilmshurst has written a book on *The Meaning of Masonry* (Percy Lund; 10s. 6d. net). He sets out to tell his fellow-masons (and such of the uninitiated as care to listen) 'the purpose the framers of our Masonic system had in view when they compiled it. To this question,' he says, 'you will find no satisfying answer in ordinary Masonic books. Indeed there is nothing more dreary and dismal than Masonic literature and Masonic histories, which are usually devoted to considering merely unessential matters relating to the external development of the Craft and to its antiquarian aspect. They fail entirely to deal with its vital meaning and essence, a failure that, in some cases, may be intentional, but that more often seems due to lack of knowledge and perception, for the true, inner history of Masonry has never yet been given forth even to the Craft itself.'

So, for once, a writer has discovered an empty place and has determined to fill it. He has the qualifications. He writes clearly, effectively, at times even charmingly. And he has a high opinion of what Masonry may be, has been indeed, and is. 'During the last two centuries the Craft has been gradually developing from small and crude beginnings into its present vast and highly elaborated organization. To-day the number of Lodges and the membership of the Craft are increasing beyond all precedent. One asks oneself what this growing interest portends, and to what it will, or can be made to, lead? The growth synchronizes with a corresponding defection of interest in orthodox religion and public worship. It need not now be enquired whether or to what extent the simple principles of faith and the humanitarian ideals of Masonry are with some men taking the place of the theology offered in the various Churches; it is probable that to some extent they do so. But the fact is with us that the ideals of the Masonic Order are making a wide appeal to the best instincts of large numbers of men and that the Order has imperceptibly become the greatest social institution in the Empire.'

Yet Mr. Wilmshurst hides nothing from you that

you may think unsatisfactory in Masonry—its equal affection for, or indifference to, all religions, for example. If you think that the Christian religion is to be preached as a substitute for other religions (and you are bound to think so if you know Christ Jesus) you cannot be a Mason. Not that Masonry ignores Christ. Under the name of Hiram Abiff, and beneath a veil of allegory, 'we see an allusion to another Master; and it is this Master, this Elder Brother who is alluded to in our lectures, whose "character we preserve, whether absent or present," i.e., whether He is present to our minds or no, and in regard to whom we "adopt the excellent principle, silence," lest at any time there should be any among us trained in some other than the Christian Faith, and to whom on that account the mention of the Christian Master's name might possibly prove an offence or provoke contention.' Mr. Wilmshurst quotes with much approval 'that great authority and initiate, St. Paul.' But not so did St. Paul keep silence.

#### THE COLVERS.

'The period of American history from early Puritan days in New England, or for nearly three centuries, was spanned by a line of eight successive members of the Colver family. All of them were good, patriotic citizens, who helped to promote the public welfare in one way or another. Five or six of them rendered military service, and assisted in building up and safeguarding new settlements. Four of them were Baptist ministers, at least two of whom gave themselves unreservedly to advancing the spiritual and moral welfare of the people over wide areas of the country. The last one—a woman—was an unusually successful public-school teacher and principal, who devoted her life to educational work in the city of Chicago.'

All these Colvers are commemorated in *Through Three Centuries* (University of Chicago Press), by Jesse Leonard Rosenberger. The book is an extended biography. Three Colvers are fully described; the rest are used as excellent introduction. Of them all the greatest was the Rev. Nathaniel Colver, D.D., whose activity first found its opportunity in Boston, where he was the pastoral founder of the Tremont Temple Church. Slavery and intemperance he fought unremittingly and unflinchingly at every turn, even in the face of mobs. Then, in Chicago, he not only had much

to do with the founding of, but he gave the first regular theological instruction at, the old University of Chicago, for the Baptist Union Theological Seminary, which is the Divinity School of the University of Chicago to-day. Last of all, when he might well have claimed the right to rest, he went, regardless of the effects which it was likely to have, and did have, on his health and in the shortening of his life, to Richmond, Virginia, where he opened, in an old slave pen, a school for the freedmen which, with accretions, has become the Virginia Union University.'

At one time—this was in Cincinnati, Ohio—'Dr Colver announced a series of Sunday evening lectures on "Slavery as a Sin." The house was crowded to overflowing from the very first. He was, by turns, closely argumentative and energetically denunciatory. He was humorous; he was pathetic, sometimes his irony cut like a Damascus blade; again, it tore in pieces and burned, as when the lightning strikes an oak. In one of these lectures he declared, as he had at other places, that the Fugitive Slave Law was a flagrant outrage on the laws of God, and that, as such, men ought not to obey it. One of his hearers became so much excited that he called out, "That is nothing but rank treason." Dr. Colver paused, drew himself up to his full height, and, looking keenly at the man for a moment, said in his most majestic tones: "*Treason to the devil is loyalty to God.*" The effect on the audience was something wonderful. An indescribable thrill ran through it, men turned pale with excitement, and it was a common remark afterward that "Dr. Colver made my blood run cold."

#### THE ZAMBESI.

Miss C. W. Mackintosh, the author of that fine and now famous book, *Coillard of the Zambesi*, has written an account of two journeys which she made to North-Western Rhodesia, the one in 1903, the other in 1920. She calls the book *The New Zambesi Trail* (Marshall Brothers; ros. 6d. net).

On the second journey Miss Mackintosh was greatly impressed with the progress made since her first journey took place. She saw the signs of it everywhere, and nearly all the signs were good. At Bulawayo: 'What a change since I was here last! Instead of the ankle-deep expanses of dust, littered with packing-cases, tarpaulins, rusty barbed



wire, and crumpled bits of corrugated iron, a series of broad, neat platforms extends to the fine stone-built offices, through which the traveller passes out into well-metalled roads. Instead of the shabby little victorias charging 12s. 6d., a smart rickshaw drawn by a Matabele, magnificent in plumes and anklets, takes one the same distance—viz. to the Rhodes memorial in the centre of the town—for 1s. 3d.'

At the Mission Stations the signs of civilization were quite as evident. 'Most of the stations have good gardens now, and the natives too are raising European and tropical fruits and vegetables for sale from seeds and cuttings supplied by the missionaries (and by the Government, which is also developing rice and cotton-growing). It is only within the last few years that this privilege has been enjoyed. During the earlier years the natives could not be induced to work for regular wages. Digging was woman's work, and she had enough to do for her family. Needs, too, were few, and when the man had earned two yards of print (at 6½d. per yard) for a setsiba they were amply met, and he went off home. Nowadays stuffs are costly; moreover, the tax has to be paid (10s. a year), and the more intelligent are learning the value and necessity of permanent employment. So that the gardens can flourish, and bananas, paw-paws, pineapples, peaches, pumpkins, tomatoes, potatoes, lettuce and even strawberries are abundant. Formerly, again, the seeds sent out from Europe took so many months to arrive, and had to survive so many accidents, that they hardly ever prospered. M. Coillard had many disappointments of this kind. But for some years past leading English seedsmen have given special attention to the preparation and packing of varieties suited to the tropics; and arriving as they do a few weeks after dispatch they usually do very well.'

Miss Mackintosh is not a missionary, but she has much interest in the work of the missionaries in Africa and much sympathy with their difficulties. One of the keenest questions is how far to go in 'living as the natives live.' To go far is with 'the almost invariable result of death or degeneration.' 'People at home,' she says, 'often express the opinion that missionaries should suit their requirements to the resources of the country. I can only say they would think differently if they could realize that the issue is not as between asceticism and self-indulgence, but as between sinking to the

level of the native or raising him, if not to ours, at anyrate nearer to it.'

### THE APOLOGETIC OF THE NEW TESTAMENT.

In the Bohlen Lectures for 1915, now published under the title of *Apology and Polemic in the New Testament* (Macmillan; \$3.50), by the late Professor Andrew D. Heffern, D.D., of the Philadelphia Divinity School, we receive an able and original contribution to one of the most difficult fields of New Testament study.

Professor Heffern believed that much of the polemic of the New Testament which is usually supposed to be directed against the Judaizers is really directed against Gnosticism. He believed that Gnostic speculations appeared very early in the Church; and that they are dealt with even in the Epistles to the Thessalonians. 'We find no reference to such a movement in Galatians, which on the South Galatian theory can be regarded as the earliest of the Apostle's extant letters. In the Thessalonians, however, written from Corinth at the beginning of the fifth decade, we meet with a definite polemic against a special perversion of the Pauline teaching. Almost always this controversial element is viewed as due to attack upon the Apostle by unbelieving Jews. Such attack would naturally consist of denial of the original propaganda preaching that Jesus is Messiah. Yet there is in the Epistle no reaffirmation of the original apologetic from prophecy, the witness of Jesus' life, words and deeds, His resurrection and the believers' gift of the Spirit. On the contrary his only reference to the Jews, I Thess. 2, 14ff., is in regard to their persecution of his converts for their steadfastness in the faith that Jesus is the Christ. In reference to this tribulation, the first Epistle is a stimulation of the patience inspired by the Christian hope of glory at the Parousia of Christ.'

'Writing from Corinth, he asks the prayers of the readers for his deliverance from "the definite body or class" (Findlay *in loc.*) "of absurd, or eccentric or perverse and wicked men": II Thess. 3, 2. Ellicott admits: "who these men were is somewhat doubtful." They are, however, not the heathen, since nothing is known of opposition to the Gospel or of danger to the Apostle from the Corinthians, cp. Acts 18, 10. Nor are they, as in the usual view, unbelieving Jews; else he could be



expected to name them as such, as he does when speaking of their persecution of the Thessalonians, I, 2, 14, and of the persecution by them which he anticipates in Jerusalem: "those who are disobedient in Judea," Rom. 15, 31. He would not moreover describe as "absurd and irrational," the Jews to whom he presented in the synagogues his elaborate arguments from Old Testament prophecy, and to whose objections against Christianity he offered, with most solemn protestations of devotion to his nation his profoundest teachings in Rom. 9-11. Neither could his opponents in Corinth be Judaizing Christians for the same reasons: he could not have called either their attack a Jewish attack, which was clear-sighted and based on deep conviction, as being against all reason. Further, his added remark, "faith does not pertain to all men," could not refer to pagans or Jews, since it would be pointless to assure his readers that these classes had not accepted the Christian faith. Nor could the threefold description of the opponents apply to Judaizing Christians. They could indeed be called by Paul, as in Gal. 2, 4, false brethren; yet with definite reference to their denial of the freedom which we have in Christ, and not to denial of the faith professed by the Church of Jerusalem, of which they were members. Even they, however, are not treated in Galatians and Romans as ἀποποι, and are not characterized as πονηροί, immoral men.

'We conclude, therefore, that the reference may most naturally point to a group of men within the Church whose claim to be believers Paul repudiates, and whose immoral behaviour, based on principles contrary to all reason, is hindering the progress and success of the Gospel. These, it may also be noticed, are prominent features in the later description of the false teachers in the Pastorals. There, the men who within the Church withstand the truth are reprobate concerning the faith, are corrupted in mind and without understanding; evil men, πονηροί, and impostors, γόητες; and as such are contrasted with those that would live godly in Christ Jesus, II Tim. 3, 8-13.'

The discovery of Gnosticism and its refutation occupies a large portion of Professor Heffern's book, and is undoubtedly its most challenging feature. So thoroughly and so fairly is it worked out that it demands the attention of every student of the New Testament. But the more practical part of the book must not be neglected for it. For earlier chapters present a valuable survey of the

way in which the Gospel was offered to, and pressed upon, first the Jewish and then the Gentile world. To the preacher, but most of all to the foreign missionary, they are of very great value.

#### SAINT JANE FRANCES DE CHANTAL.

Messrs. Longmans have issued a further series of Letters of Saint Jane Frances de Chantal, translated by the Sisters of the Visitation, Harrow-on-the-Hill, and with a Preface by His Eminence, Cardinal Bourne, Archbishop of Westminster. The title is *The Spirit of Saint Jane Frances de Chantal* (21s. net).

The previous volume of selected letters was issued in 1917. It has been so much enjoyed by the faithful that a demand has been made for more. The opportunity has been seized to correct some errors into which, it is held, Miss E. K. Sanders has fallen in her *Life of the Saint*. The chief error, if it is an error, seems to be in giving too much importance to Angélique Arnauld of Port Royal. As the Abbess of Port Royal fell out of favour and missed her saintship, it is inevitable that a different judgment should be formed of her by a Protestant and a Catholic. Perhaps Miss Sanders will have something to say.

Meantime the important matter is, are the new letters good enough to justify the new volume? The answer is in the affirmative. They are just as lively and just as tactful as the letters already quoted. Take this for tactfulness. It is from a letter addressed to Mother Marie Jacqueline Favre, Superior of the Second Monastery of Paris: 'We have seen your history of the foundation of Troyes. The style is simple and natural. It pleases me greatly. The only remarks I have to make are: that I think you need not have said that the Bishop of Troyes is not esteemed, but you can very well say, that because he favours religious houses he is not liked. And again, where you speak of the rudeness of those gentlemen, it ought to have been mentioned with a suave graciousness. You should also have named the sisters who were employed on the foundation. See how we are of one mind, dearest daughter, you and I, and how we treat each other with perfect frankness.'

Could a mere man have written the last sentence?

But we must quote a letter complete. This was written to a Mistress of Novices:

'Learn to yield an absolute submission of your



higher powers to God, and to hold your spirit in sweet authority over your passions so that they may be ruled according to reason, and preserve your equanimity in all events. Be at all times and under all circumstances kind and gentle. Win with such discretion the hearts of your daughters, that while opening theirs you may open to them your own. Never be surprised to see them commit great faults, and let them not even be surprised at themselves, although their faults may be serious; but turn them very gently to the knowledge of their own misery. We should aspire to the perfect virtue required of us by our vocation, but it does not follow from this that we may not commit faults. Oh no! for the finest virtue is only acquired amidst contradictions. But if it has already been attained with labour, then things most painful no longer cause us pain; not that the merit is less, since the preceding conflict renders very meritorious all that is afterwards done, with an increasing advantage. Natural virtues are meritorious only through the care which we take in directing our intention. In a word, the greater the combat the greater the crown, and the more glorious is the triumph. Nor must we avoid it under any pretext whatsoever, nor be astonished at the rebellion of our passions, nor at the repugnances shown by those others; such persons we must meet with much amiability, remembering that each one, like ourselves, has two sides, one tending to good, the other to evil. Turn to God at all times and occasions, my daughter, above all in times of perplexity. Never let your heart grow remiss in comporting yourself with the utmost exterior suavity of manner. Keep unceasingly before your mind the gentleness and charity of God to His creatures, above all to Magdalen and to all sinners. Think of those kind words of His to His Apostles, "Do you not know that I am not come in the spirit of Elias?" When you see others in trouble, meet them with words of tenderness and love: for what are we to merit so great a grace as that power should be given us by God over these angels whom He destines us to guide! This thought should never be absent from us. Turn from the repugnance that you feel for your charge, and often say: "O my God, my dear Saviour, rather a thousand times may I die than live according to my own inclinations! No, my God, all I wish for is a piece-abiding humility and a sweet love of my own lowliness by which I gain

perfect acquiescence in Thy will. I stand before Thee humble and tranquil with perfect trust in Thy divine goodness."

'We must, my daughter, have great courage in order to serve God in whatsoever way it shall please Him, now by consolations and again by the troubles and afflictions incidental to our charges—above all to yours, seeing that in it your only aspiration should be to please God and to employ your heart, your spirit, your person in His service, so as by humility, gentleness, and charity to become a saint. Never need you be troubled as long as you lean on the strength of God and not on your own.'

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Messrs. Burns, Oates & Washbourne are making steady progress with the translation of *The Summa Theologica of St. Thomas Aquinas*. The Second Part of the Second Part (QQ. clxxi.—clxxxix.) has been issued (12s. net), 'literally translated by Fathers of the English Dominican Province.' The volume contains the Treatise on the Gratuitous Graces, the Treatise on Active and Contemplative Life, and the Treatise on the States of Life. The translation is evidently done with care. 'Literally' does not mean 'slovenly.' As for the contents, it is not in place to deal with them; but one is struck on reading the first chapter in this volume on the Nature of Prophecy with the difference time has made, not on the apprehension, but on the expression of Bible truth. Thus, as to the event turning out otherwise than the prophecy, read this, and then read Skinner:

'Sometimes, however, the prophetic revelation is an imprinted likeness of the Divine knowledge as knowing the order of causes to effects; and then at times the event is otherwise than foretold. Yet the prophecy does not cover a falsehood, for the meaning of the prophecy is that inferior causes, whether they be natural causes or human acts, are so disposed as to lead to such a result. In this way we are to understand the saying of Isaias (xxxviii. 1): *Thou shalt die, and not live*; in other words, "The disposition of thy body has a tendency to death"; and the saying of Jonas (iii. 4), *Yet forty days, and Nineveh shall be destroyed*, that is to say, *Its merits demand that it should be destroyed*. God is said to repent, metaphorically, inasmuch as He bears Himself after the manner of one who repents, by changing



His sentence, although He changes not His counsel.'

There is a curious difference in feeling between Britain and America in regard to commemoration. We commemorate the Christian saints—some of us and some of them—they commemorate their country's heroes. They even commemorate their country's events. They have a Washington Day and a Lincoln Day; and they have an American Flag Day. And on these days their great preachers preach their greatest sermons. You will find a volume of these sermons entitled *Sermons for the Great Days of the Year* (Doran; \$1.50 net), preached by the Rev. Russell H. Conwell, D.D., Minister at the Temple, Philadelphia.

'Extracts from the Minutes and Advices of the London Yearly Meeting of the Society of Friends were published by it in 1783 and 1802. A third and enlarged edition in 1834 included for the first time extracts from the epistle written by George Fox and others in 1671 to the Governor of Barbados, and other extracts relating to Christian doctrine. Fourth and fifth editions were issued by the Yearly Meetings of 1861 and 1883, the book being divided into three sections, Christian Doctrine, Christian Practice, Christian Discipline. The section on Christian Practice was carefully revised in the four years preceding 1911, and was issued as a separate volume by the Yearly Meeting in that year. The section on Christian Discipline is also issued separately, and is kept up to date by including in the new copies issued any fresh regulations made by the Yearly Meeting.

'In 1919 the Yearly Meeting directed the holding of a representative Conference to consider the question of revising the section on Christian Doctrine, with power to bring forward a draft revision. In 1920 the first draft of the present volume was prepared, and early in 1921 was carefully revised by the Conference for submission to the Yearly Meeting, which approved it, subject to final revision by an Editorial Committee.'

And so here it is, its title *Christian Life, Faith and Thought*, being the First Part of the Book of Christian Discipline of the Religious Society of Friends in Great Britain (Friends' Bookshop; 2s. 6d.). Perhaps one must be a Friend to obtain the full benefit of it, but to enjoy it one has only to be a student of religious life. The literary charm

cannot be missed; the biographical interest is very strong; but the essential worth of the book is in its testimony to the fact of true religion.

The Rev. E. Basil Redlich, B.D., has published the first of two volumes with the title *Old Testament Stories and How to Teach Them* (Macmillan; 6s. net). Mr. Redlich is a fearless critic of the Old Testament and a firm believer in its moral and spiritual usefulness. Moreover, as Director of Religious Education in the Diocese of Peterborough, he has experience of the teacher's troubles in the teaching of those narratives. He shows the teacher how to disregard their historical interpretation, how to ignore their symbolical interpretation, and how to treat them as primitive legendary folklore. He is resolved that, as far as in him lies, the child shall not be taught out of the Old Testament anything that he finds contradicted elsewhere.

Take 'the Story of the Walls of Jericho; the child reads and hears that the walls of Jericho, as they were at the time of the invasion of Canaan under Joshua, have been discovered by archaeologists, that the walls are still standing except for a breach on the south-east side; he wonders, therefore, what value is to be attached to the O.T. narrative of the capture of Jericho.'

Mr. Hubert Ord, M.A., desiring to know and to tell others *What the Churches Stand For*, persuaded one prominent member of each of them to deliver a lecture and explain what his Church stands for. Then, under that title, he edited and published the lectures (Humphrey Milford; 2s. 6d. net). The Rev. E. G. Selwyn's is the longest and most searching of the lectures, as it no doubt ought to be, its subject being 'The General Catholic Position.' The Rev. Clement F. Rogers, M.A., who follows, on 'The Church of England,' is out of touch with all the rest, being quite convinced that the other churches are not churches, and that to talk of re-uniting, when what is wanted is return, is folly and treachery. Yet it is he that says this: 'I readily concede that the Evangelical bodies far surpass us in nationality, that they really interpret certain sections of society and thought better than we do, that they actually represent English religion more effectually.'

Dr. Garvie speaks for Congregationalism, Dr. Ryder Smith for Methodism, Mr. Grubb for the

Society of Friends, Mr. Thomson for the Baptists, and Dr. Macgregor for Presbyterianism.

*A Soul with a Sword* is the title which the Rev. Alexander G. Lee, a Chinese missionary, has given to a volume of Sermons which he preached during a furlough in this country (Morgan & Scott; 2s. 6d. net). A soul with a sword is better than a hand with a sword—in China as elsewhere. Time is now long enough to prove it so. Mr. Lee insists that the soul must have a sword: Christianity must be aggressive.

The Sermons have been worked up into chapters, making a most readable book. The titles of the chapters are: Love, Union, The Cross, Prayer, The Holy Spirit.

Mr. G. B. Ayre has revised and enlarged his *Suggestions for a Syllabus in Religious Teaching* (S.C.M.; 4s. net). He says it might almost be described as a new book.

In *The Social Implications of Christianity*, by Mr. John Lee, M.A., M.Com.Sc. (S.C.M.; 4s. 6d. net), there is much wisdom, and it is the wisdom that cometh down from above. In spite of his title, Mr. Lee is intensely interested in the individual, and insists on his place in the Kingdom. 'There is no ground,' he says, 'for Mr. Stewart Headlam's dictum that "Those who come to the Holy Communion ought to be holy communists."' There is an essential individualism at the heart of Christianity. It is emphasized by the individualism of the recitation of the Creed, for "We believe in God the Father" would be meaningless. Men cannot really believe in common, for belief is trust and trust is personal. The Church has her precious corporateness. We meet at the Altar and partake in common of the Loving Cup. We are members of each other. But the souls of the multitude are dealt with one by one. The thief on the Cross received his particular and pointed blessing at the most solemn moment in the history of mankind. One poor woman, when the crowd thronged about our Lord, touched the hem of His garment and was blessed. The Church looks upon any process of securing justice between man and man with the criterion of spiritual values, and thus with a regard both for the social and for the individual welfare. She looks all the time at inner motive, and she has learned from long experience

that outward changes do not always affect inner motive. Increase of wages, in itself a just process, may induce expenditure in fripperies which are akin to the luxuries of the classes who have been held to be primarily acquisitive.'

One of the 'best sellers' is Augustus Jessopp's *A Short History of the Church of England*. It has reached its 213th thousand. And now it is issued in paper covers at 4d., and in cloth at 1s., by the S.P.C.K.

Professor G. Abbott-Smith (whose *New Testament Greek Lexicon* has been so well received) has edited a volume of Pastoral Theology written by the late Rev. F. J. B. Allnatt, D.D., D.C.L. The title is *Studies in Soul Tending* (S.P.C.K.; 4s. 6d. net). Posthumous books are rarely successful. This book deserves to be, and probably will be, an exception. It is the evident outcome of a consecrated life's long experience. The chapter on the treatment of individual souls is, like the word of God itself, quick and powerful. Here is wise counsel on a matter of much importance—the right attitude in prayer:

'It will be found, I think in all cases, that the exercise of devotional thought, prayer, and meditation is carried on more effectively, and with greater satisfaction to the worshipper, while walking—whether to and fro in a church or other building, or continuously in the open air—than in any other bodily position or attitude. I have, myself, found that when engaged in the exercise of meditation (or even ordinary prayer) in the attitude of kneeling, any new access from any cause of earnestness or fervour would invariably be accompanied by the impulse to rise and walk to and fro; and that the exercise resumed in this condition of movement would be carried on more effectively than in the attitude of kneeling or any other stationary position. Nothing is more conducive to spiritual activity, or to life in the practice of devotion, than a walk in the woods, or some quiet spot, where the worshipper feels his capacity for devotional activity enhanced by the companionship of nature.

#### 'EVENSONG IN THE WOODS.<sup>1</sup>

"Hush, let us say 'Our Father,' in this wood,  
And through bare boughs look up into the sky,

<sup>1</sup> *Poems*, by Frederick George Scott (Constable & Co., 1910).



Where fleecy clouds on autumn winds go by.  
 Here, by this fallen trunk, which long since stood  
 And praised the Lord and Giver of all good,  
 We'll sing 'Magnificat.' With curious eye,  
 A squirrel watches from a branch on high,  
 As though he, too, would join us if he could.

Now in our 'Nunc Dimittis,' soft and low,  
 Strange woodland voices mingle, one by one;  
 Dead songs of vanished birds, the sad increase  
 Of crumpled leaves on paths where rough winds go,  
 The deepening shades, the low October sun—  
 'Lord, let Thy servant now depart in peace.'"

## A Beginning.

BY THE REVEREND ARTHUR J. GOSSIP, M.A., ABERDEEN.

'The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.'—Ac I<sup>1</sup>.

ALL that Jesus began both to do and teach! what Jesus did and taught—as a beginning!

And this is Luke's account of his own marvellous Gospel; his final estimate of the amazing life of Jesus Christ, far and away the biggest thing that human nature ever did, a thing unique and unapproached, towering there, in its height and strength and purity like some vast virgin peak, how far above the rest of us stumbling and slipping in the mud of our tame commonplaceness. And yet Luke dismisses it almost as if it were no great thing for Jesus Christ, or at least as a mere introduction, a first chapter, a brief preface, arresting, no doubt in itself, and very wonderful; and yet impressive mainly because of its sure prophecy of even bigger and more central things to come. 'The former treatise have I written unto you of all that Jesus did and taught—as a beginning.'

That surely is the very finest tribute ever paid to Christ. The rest of us with any eyes to see are held spellbound by the immensity of our Lord's gifts. And little wonder! For who can estimate, even approximately, the colossal difference He has made. With all its knowledge, had the world not possessed these four slim pamphlets—they are nothing more—we call the Gospels, how bare and pinched and niggardly life would have been. Is it not here that we have learned to know what God is really like? Certainly there are most impressive hints and adumbrations elsewhere, shrewd and audacious guesses at the truth, which hit it with a curious exactness. And yet, apart from Jesus Christ, would you ever have suspected that God could be what you now know He is? Once in the Upper Room Christ turned in grieved surprise

upon an interrupter, and remarked quite casually, as if stating a very obvious thing, 'Surely at this time of day you don't need to be told that if you want to know what God is like, you have only to look at Me.' And with that we hold our breath; for the speaker looks like a tired and disappointed peasant teacher—nothing more. And yet it was not blasphemy, but sober fact; so literally true that you can't think of God except in terms of Christ; know that if there be a God at all, then He must have Christ's eyes—as kind, as searching, as understanding; and hands like Christ's hands, ever leaping out in new unselfishness; must live His life after Christ's very fashion; that this that we see is, so to say, the same thing reduced to human scale, and lived within the limits of our human possibilities.

Is it not there, too, we have found what our own life might be, come upon new and honouring standards for ourselves before which our poor character and conduct, which we thought quite creditable, shrink into shamed unworthiness. As Alcibiades put it to Socrates in the Symposium: 'Somehow the words of other people don't affect me much: but yours, even stray fragments passed on inaccurately at second hand, grip the soul of every one who hears them; make me ashamed of what I am, so that I know I couldn't live beside you and still be it.' And is not that far truer about Jesus Christ, who has become a kind of conscience, that won't silence, to innumerable souls? When they do wrong, it is Christ's hurt eyes that they see; the pain in them that makes them miserable. And is it not in these same Gospels multitudes have come upon that strange new spiritual power which has lifted them up above themselves, made possible what they could never do in spite of all their willing? A favourite quota-

tion of both Wordsworth and Coleridge was those lines from Daniel :

'Unless above himself he can  
Erect himself, how poor a thing is man.'

And it is Christ who has endowed him with the power to do it. Of a truth 'of his fulness have we all received, and grace heaped up on grace.'

And Luke, too, knows the truth of all that, more, perhaps, than almost any other. And yet Christ is so big to him that he feels clear that even Calvary cannot exhaust Him; that, whatever we have received from Him, it is but the overflow spilt from full hands that are as full as ever, and held out for us to take it all: that always beyond the best that Christ has given us there is a better still, if we be willing to appropriate it. And so he writes his Gospel, and gives it as a heading the audacious title 'A first chapter in the life of Christ!' 'The former treatise have I written of all that Jesus did and taught—as a beginning!'

And that is but a vivid illustration of the characteristic attitude of the New Testament. Apparently, in those with any souls at all, to be face to face with Jesus Christ awoke a greedy spirit of illimitable expectation. Whatever He did they received it, with a gasp of astonishment indeed, but also with a curiously certain feeling there was going to be something even greater, even better, even more. As that blunt Roman soldier put it in his telling way: 'I myself am merely a subordinate officer, yet what I say is done, because behind me, working through me, mine to draw upon, is the whole irresistible power of mighty Rome; and therefore the man goes or comes as I may choose to order him.' And so, when people looked at Christ, they felt that all the power of God was at His back; that nothing was impossible for Him; that what He willed would to a certainty get itself done. And thus constantly out of their smelly alleys there came hirpling dreadful creatures, maimed for years by the hideous disfigurements of loathsome Oriental maladies, incurable diseases, as they only too well knew, and asked, with hope and confidence, that He would heal them. And broken folk picked up the pieces of their poor soiled, wasted lives, and asked that He would piece those shattered things into a whole again. And He met every call upon Him, the most foolishly impossible, with a strange glorious ease. They brought Him the old, age-old,

problems that have always puzzled human minds; and without thinking, He immediately flashes out a swift impromptu that remains the final word upon them to this day. They carried out their desperately ill, even their dead, to Him, and without any strain He touches them, or speaks a word, and passes on, leaving them—healed. It was not only what He did that so impressed men, it was almost more the fashion of His doing it, with its sense of enormous reserve powers not yet called into play, and so they felt that even more must come. Always, extraordinary though it was, it was only 'a beginning.'

And so it was in spiritual things. Paul tells us, in the Acts, that when he met with Christ his entire life was changed, and he himself transformed into another man. As he puts it in one place, what happened in his heart was only comparable to the creation of light. For æons and æons the world had spun, finished and yet dead; till one day, groping and feeling its way through the darkness that enshrouded it, there came a something, a just perceptible dimness, a greyiness less black than the dark, that flickered on its face, and stayed. And with that everything was possible, and the world's history had begun. For light had come; and with it an infinity of unthinkable consequences—warmth, colour, beauty, life itself,—the witcheries of Beethoven, the glories of Shakespeare, the mystery of Jesus Christ—all had grown possible, for light had come. And, says Paul, that day God, who made the light once to shine out of darkness, caused it to touch my cold, dark, sterile heart. A tremendous thing had happened. And yet even then he felt that this was only 'a beginning,' knew that the Christ who had done so infinitely for him would do infinitely more; tells us that a main feeling in his mind that night was that he was to be a witness of this that he had seen, and of other visions which he felt quite sure were certain to be sent to him! And Luke writes the story of the Crucifixion; and actually adds the daring postscript, 'The former treatise have I written of what Jesus did—as a beginning.'

With those who bring Him such an attitude of mind Christ can do anything. And the reason of the futility of our religion is that we deny it to Him. No type of mind does Christ find more baffling than one that is so content with what it has, that it wants nothing more, and can't believe in anything better. 'Verily, verily,' He says



almost impatiently, 'you shall see greater things than these.' But that is what we find it difficult to credit. We come to Christ, and He does amazing things for us, and then we settle down. We have had our experience of Him, and must henceforward live our life in the memory and strength of that. There is, we feel, no more that we could have. But that is as foolish as for a child, having mastered the rudiments of the first primer—f, a, t, fat; c, a, t, cat;—never to advance further, but to continue to old age reading only that, shut out by premature contentment from the real glories of our teeming literature. Whatever you have received from Christ, says Luke, however wonderful it be, remember it is only 'a beginning.'

Now here are we at the start of a new season of work and fellowship and common worship. Might we not make some real advance in the knowledge, and the living out, of Jesus Christ?

Take it, to begin with, of our Personal Religion. I know that that is an immensely unpopular phrase these days. Plotinus blushed that he had a body; and many earnest-minded people of our generation seem to blush because they have a soul; to be really ashamed of any trouble and time and struggle they give to its culture and education, as a mere selfishness. The patron saint of our bustling age is surely Wilberforce, who, when asked, 'But what time have you for your soul?' replied that, what with meetings and committees, and endless organizing for the slaves, and this and that, he really hadn't time to remember that he had a soul! One likes the chivalry behind that mood; and yet is it not all a huge and disastrous mistake? 'It's not what I have or what I do, it's what I am, that is my kingdom,' says Carlyle. The Church to-day must take it in that untiring organization can't take the place of the Holy Spirit, and that much fussy restless hard breathing activity is not really as efficient as the rushing and mysterious winds of God. If you want to be serviceable to Christ and your fellows, it must be, mainly, through your own personality. If you yourself will live out Christ, will shape, with toil and pains, the dour lump of your character into His likeness till there emerges from it a dim something that grows to a face, Christ's very face, Christ's very ways, Christ's very nature, then, but only then, you can be sure you will be helpful to Him and to others. Tertullian tells us he and most of the converts of his day were won, not by reading the Scriptures, but by

watching how the Christians lived and died, until a wistfulness sprang up in him to gain this something so impressive that these others obviously had. So it is that the faith has always spread. And to-day those outside the Church tell us quite candidly that they are there largely because they see no difference at all between us with Christ, and themselves without Him. Cross us, they allege, and we are just as irritable as they are; watch us in business, and we are every whit as worldly and as earthly in the make-up of our minds. We must get back to personal religion and to hard toil there, if we are to be really useful to the cause. But as it is, what has Christ done for you? A marvellous thing, you say. And so indeed it is. For has He not convinced you that this vast Universe is not run on our petty human huckstering plan, whereby so much is grudgingly doled out for the exact price paid down for it, but is a place of grace, where all that really matters is given away, 'gratis,' as old Wyclif has it, just because it can't be earned; that God is Love, which three words, says Romanes, have done far more for mankind than all the discoveries of science and philosophy heaped up together; that we are children living in our Father's house, who can depend upon His care and remembrance of us, His strange affection and continual unselfishness on our behalf, and so can face this difficult life of ours and all the daunting silence of the unknown future—holding who knows what—with hearts not too perturbed, and pulses calm and steady. All which means very much. 'No array of terms can say how much I am at peace about death and about God,' says Whitman. That is a mighty gift. To know that God is altogether lovable and absolutely to be trusted, that we need never be suspicious of Him, or uneasy lest He may forget.

And yet that is not Christianity, but only its 'beginning.' For it offers more and better, greatly better, vastly more. Look at the gospel hopes, the New Testament promises, what are they? If you will let me, says the Master, I can make you—not merely a somewhat expurgated edition of yourself, but 'perfect': will so deal with you that you will stand before the Judgment Seat of God, with those pure eyes of His upon you, without shame or fear: will change you into My own likeness, so that naturally and spontaneously you will do what I would do were I there in your place. All this, of course, we know and believe

in a way, yet have no expectation of it actually happening to us, and are not hurt because it doesn't. A bungling amateur at the piano is not really distressed because he can't play like Paderewski, and though he knows that it is theoretically possible, never seriously hopes for that—contentedly derives a certain pleasure from his own wooden strumming. And we look with admiration at Christ Jesus, but it doesn't hurt us much to be so woefully unlike Him. That of course, we say, is not for us, is quite beyond our reach. And so, the full years come and go without any very conspicuous spiritual gains to mark them, and we are not surprised at that, never expected any other outcome of it all; are not taken aback because the plain definite promises seem to achieve little or no fulfilment in our case. As Seneca put it in one of his letters, 'I am still toiling with all my might at my old task of seeking to eradicate my old faults.' Christ or no Christ, we too have old, old faults; and they don't seem to leave us. Yet Christ came, not alone to hearten and thrill and inspire, far less to send us to a hopeless warfare. He is called Jesus because He saves people from their sins. And, did we let Him, us too He would save. It is only a beginning that we have received from Him as yet; the gift He offers is not merely His affection, wonderful although that is; not only His forgiveness, though that sounds impossible, but His own character.

Or again, every age, viewing the Master's teaching from a slightly different angle, sees in it certain aspects that had lain more or less in shadow to previous eyes. And we must learn the lesson God is teaching men in our own time. There is no doubt that the rising generation lays the emphasis on brotherhood, and the service of our fellow-men. And probably there is in that a danger that we all may be swept by the current into speaking as if better hours and cleaner houses and more wages—mere social reform—can in itself satisfy and fill the huge immortal hungry heart of man. The Church, these days, requires to shout aloud and hold to it, 'Man does not live by bread alone; he needs the Word of God.' And there is truth, too, it may be, in Denney's stinging saying in one of his letters, that many younger ministers are 'going in for social reform because they have no gospel,' and think, like certain politicians, that is the way to gain a following. And yet surely it is well that the new generation puts the stress upon

a central thing, and is not losing itself in mere bypaths, as the Church has too often done. They are not much interested, one fears, in theology; they are not worrying at all about their orthodoxy, but they have a blunt Johannine way of getting to the point, are absolutely sure that, if a man love God, then he must love his fellows also; and give no weight to a religion which fails there, look round upon this world so full of evils and soreness and rank injustices and then at us, and ask with a directness that is disconcerting, 'If you allow these to remain, how dwelleth the love of God in you?' To many theirs may seem a shallow and an even irreligious type of mind. And yet Paul felt that faith was good, that hope perhaps was even better, but that far the best of all was beyond question love. And if they are emphasizing that, are they not on sound lines? Did not the Master Himself tell us that at the last we shall not be asked much, anything perhaps, about our souls except just this, 'Did you so train yours that you could not bear the sufferings of others in the world, could not allow them to continue, had to rise up and spend yourself to put things right, so far as in you lay?' Surely it is the simplest fact that we are, as yet, only at the beginning of the Master's teaching here. It is so easy to lose oneself in words. We all feel amicably towards mankind, and so long as we ourselves are not pinched in the process, nor bothered overmuch, we wish them well and hope their difficulties may be lessened and eliminated. But what comes of it? How are they the better for our being in the world? Mr. Rowley, in *The School for Scandal*, remarks of 'another character, that he possessed 'as much speculative benevolence as any private gentleman in the kingdom, but he is seldom so sensual as to indulge himself in the exercise of it.' We have all a mass of speculative benevolence, but what comes of it other than some broken fragments of charity, which, our own wants satisfied, we toss to the unfortunates who ask not charity but justice? Surely we do need to be taught the lesson which the younger voices keep reiterating, that if Christ laid down His life for us, we in our turn should give ours for our brethren; that what Christ claims is a 'clean people zealous for good works.'

In any case we must remember this—that Luke's second life of Christ is called 'The Acts of the Apostles.' Stephen suffered, Paul preached, Peter toiled, but Luke felt it was Christ Himself who



really worked through them. And to-day we are the apostles—the disciples,—Christ's body through which alone He can express Himself. If folk are to be reached, then it must be through us; if the world is to be won, it will not be by theologians or preachers, but by ordinary people as they move about their common tasks displaying something in their character that needs Christ to explain it. To us there comes that staggering promise that, if we believe, the works that He did

we shall do also, and 'greater works than these.' Wherefore do not let us be prematurely satisfied with what is after all only a foretaste and a mere beginning. We have been with Christ on Calvary and have received there vast gifts from a Lord incredibly generous; but if we still abide with Him and journey with Him further, He will do yet bigger things that will astonish us who know Him long and well; will send to us the Holy Ghost to dwell within our hearts.

## In the Study.

### *Virginitus Puerisque.*

Get that Hole Mended.

'He that earneth wages, earneth wages to put it into a bag with holes.'—Hag 1<sup>6</sup>.

THAT was a silly kind of thing to do, wasn't it? Fancy working all the week long, getting up perhaps when the children were all cosy and asleep in bed, and going out into the dark cold air, and working on and on long after your little ones are home, and lessons finished; and that all Monday, all Tuesday, all Wednesday, all the week, till Saturday came round, and then at last he got his wages, and set out for home tired a bit, tired a good deal, but pleased and happy. For he had got what would get food for the bairns, and those shoes they needed, and a little present for the girlie's birthday that was coming soon. It meant so much to him, he had so many things to do with it that he felt he must keep it very safe. And so he put it in a bag and carried it home carefully, thinking out all the way what he was going to do with every penny of it. And yet when he reached home, there was nothing there. The bag had had a hole in it, more than one, and every piece of money had slipped through, was gone, and he was not one bit the better for his rising when he felt so sleepy, and working on and on in the hot sun; was just as poor as if he had been idle all the week. That was hard luck, wasn't it? You remember Stevenson's *Kidnapped*, how when the boy is smuggled on board the ship, and it gets wrecked, and he is cast up on a lonely islet, all alone, with no place to sleep in the pitiless wet weather, when it rained and rained and rained, and his throat got

so sore he could hardly swallow, and he sickened of the shell fish that was all he had to eat—cold, wet, ill, miserable, he had one comfort—he had plenty of money, if anybody came to take him off, and with that something tinkled at his feet, and bounded off the rock into the sea—a gold piece! And you remember how he clapt his hand to his pocket and found it was almost all gone, that precious money. There was a hole, and his coins had kept dribbling through; and though he searched and searched, he found but few of his bright golden pieces, was poor now in that wild land, as well as sick and cold and wet and wretched and like to be left to die.

You've felt like that, haven't you, in a way? You've had a hole in your pocket, and lost all your treasures. Yesterday you were so rich. You had your knife, and your favourite pencil, and some stamps, real good ones, too, and quite a lot of money for you; you had been saving up. And now, there is nothing at all. There is a hole and nothing else. I'll tell you a secret. If you look between the lining and the cloth you'll maybe find some of them there, but perhaps not; perhaps they are all really gone. Mend up that hole at once, if you are wise; or, if you can't, then get mother to do it for you.

But we've got another pocket, another bag. Big people, who like long words, call it memory. But it just means a pocket, where you put things, keep things, carry things about with you. A boy's pocket in his suit is a wonderful thing. Turn yours out and see what's in it. I'm sure you'll make discoveries of much you had forgotten all about. Why, what a heap of stuff there is! Still

more, and more, and more yet. Are you never going to be finished? How did you pack all that into a pocket? Here are your knife, of course, and a holder with no pencil in it, and a notebook, and a handkerchief—two or three handkerchiefs, four or five handkerchiefs, rather cleaner as you come up to the surface, but pretty awful as you burrow farther down—and some sealing-wax, and a bit of a bicycle bell, and a ball, and some seed for canaries, and what's this—this sticky lump? Oh, that's toffee you put into your pocket weeks ago, and forgot all about it, and lots of things more. Ah, but this other pocket is more wonderful still, holds heaps and heaps of things—reading, spelling, sums, Latin, French, the places of the teams in the League Table, the averages of the bowlers and the batsmen, all about Duncan and Braid and Wethered and his sister, all about Parkin and Mead and Hobbs, heaps upon heaps of things all jumbled in together. But if you have a hole in it, that *is* a pity. For things will keep on trickling out. Your lessons. You do try ever so hard; you sat up quite late; you stuck at it. But you can't remember; it all runs away again. There's a hole in your memory.

That's hard lines, isn't it?—to work all the week and lose your wages, to do your lessons and find them gone.

Well, your teacher will mend that hole for you, if you really try.

But, worse still, we forget other things; we try to learn other lessons and they, too, run away and we can't remember. We make up our mind we won't be cross. We put that resolution in our pocket, and it slips out and we forget, and are as angry and cross as ever. We don't want to be selfish, know it's horrid to be selfish, and yet we keep on being selfish. There's a hole in this bag—that's what's wrong—and there is no use putting things in until we get it mended. And what are we to do? We can't stitch it up ourselves; we've tried, and it's no better. When there is a hole in your pocket, what do you do? Take it to mother, and it's soon as good as ever. And if there is this hole in our memory and we can't remember we were to be straight and true and good-natured and unselfish, take it to Jesus Christ and He will put it right for you. It's no use you sitting there with that needle and terribly long thread trying to manage for yourself. But Christ has the cleverest fingers; He is just splendid at mending broken

things. Many and many a girl and boy brought Him their broken toys in Nazareth and He put them to rights again, made them as good as new, though even their mothers had said they wouldn't mend and would have to be thrown away. But Jesus made them just as good as new, and better! Take Him that big hole in your memory; tell Him you can't remember to be what you ought to be, and want to be, and He will put things right for you. You try and you will see!

#### When I'm Grown Up.

'Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.'—Lk 17<sup>83</sup>.

What are you going to be? What do you mean to do with yourself when you grow up? Ah! you think, it will be splendid. Then I shall be able to sit up to the end of the chapter whenever I like, and not be bundled off to bed just at the most exciting moment, pulled back out of it all, the sunny seas and the long white breakers, and the lovely Treasure Island, and the glorious creepy things, to find myself there in the same old room, and mother getting really cross about my being up so late. And then I shall lie on in bed until I choose to rise, not have to get up half asleep and shivering in the dark cold mornings just because silly people make the school go in so early. And then I shall always have pocket money, and none of the long empty gaps between, when, searching every pocket, you can find nothing at all except an old French coin with a hole in it, that isn't any use at all. It will be splendid to be grown up. But is that all you are going to do with it? That seems a very poor use to make of it all. Jesus Christ feels quite sorry for you, for a little lad or lass who doesn't know how to make the best of things, and such splendid things; feels for you as you do for the rather milksoppy kind of boy that spends his Saturday just moping about and doing nothing special, while you have got so many ploys—that camera to try, that Philip Mead cricket bat to show off to the other fellows, that stream you want to fish, that book that your friend lent you—only, the day is far too short, and you can't squeeze into it a half of what you meant to do, and this other fellow hangs about, and eats sweets and does nothing at all and calls that enjoying Saturday. Well, Jesus Christ feels like that about you, if that's all you are going to do when



you grow up. For He knows God means us to be happy; the birds sing, because life is so glorious, the lambs play hide and seek with one another, the flowers glory in the sunshine, and He loves to see them all so gay; and then He looks at you and grows quite sad. For here, He feels, is a little one who isn't going to be happy, who is taking the wrong road and can't ever reach it. If you wish to get to Italy with its sunshine, you must go south; turn north and you'll reach the Pole and darkness and bitter-cold and long bleak winter weather. And Selfishness, to think what we would like, to grab the best, never leads to Happiness, but to a horrid country called 'Mother, what'll I do now?' You've been there, haven't you? You remember that Saturday when you had played all the games, and read all the books, and done just everything, and there was nothing left to do at all, how cross you got, how peevish, how bad tempered, and how horrid it all was! If you want Happiness, to be bright and jolly and cheery, you must think of other people and not yourself—what they would like, and not always what you would choose. You don't believe that, yet it's true. Take the cuckoo. You know its silly call. Some of the poets have admired it, but poets sometimes say the queerest things. Any old clock can do as well as a cuckoo. 'Cuckoo, cuckoo!' There's no song in that. When a lark starts up and goes straight towards the heaven, pouring out its heart, we all stand with our necks craned up, listening and listening to its lovely song. That's singing. That's real singing. When on the moors we hear that 'Courlie, courlie, courlie, courlie, courlie!' of the curlew calling to its mate, that grips the heart; it is so sad and yet so very beautiful. A blackie can whistle, a thrush can sing, but 'Cuckoo, cuckoo!' is just a silly noise.

And why has it so poor a song? I think it's a punishment, and it deserves it. When a cuckoo lays an egg, it doesn't lay it in a nest of its own, and then sit there for weeks keeping it warm and cosy, glad to be doing it, though it must be slow work, dreaming all the time of the wee bird that is coming, hearing already its cheep cheep, and of what fun it will be to feed it, and to guard it, and to teach it to fly, and so not minding one bit having to sit there, pretty tired and rather stiff and cramped for weeks and weeks. That is what all nice birds do! But the cuckoo! She lays it in another bird's nest when that other is not looking,

and leaves her to do the work. 'I want to be happy,' says the cuckoo. 'I'm not going to be bothered working, and having babies; I'm grown up. I can sit up as long as I like and lie in bed as much as I want, and have heaps and heaps of worms all to myself.' That's to be happy, thinks the cuckoo; and I'm going to be it. And so when the cuckoo sings, there is no love, no affection, in its note. 'Come,' it says to its mate, 'and we'll have such a good time together; we'll have no bother, no children to worry us. We'll just flit about all day long and do what we like. Cuckoo, cuckoo!'

But when the lark sings, it is saying, 'Come to me, my dear, and we'll build a little nest, just we two together, and we'll have babies, real babies, all our very own.' 'Really ours,' sings the other. 'Yes, really ours. And we'll work for them, live for them, and love them.' 'Oh, that will be just splendid,' says the other, and they sing and sing, real glorious singing, because they aren't thinking of themselves at all, and so are really happy. And they do work. I know a chaffinch. In spring he's a fat, handsome little fellow. But when his family comes, he works and works and works; brings them a meal every twenty minutes, grows quite thin over it. And still these hungry little bills keep opening expectantly, and still he finds them more and more and more, and always something more. He works hard all the time. And yet he is such a happy little fellow; and sometimes he'll snatch a minute's rest, and sit in a bough and sing for sheer happiness. If you want to be happy, says Jesus Christ, don't think of yourself, but of other people.

And because the cuckoo thinks of itself, God has given it a poor note that a mere wooden toy can make. But because the lark, and the blackie, and the thrush, and the curlew think of others and live for others, God has given them a glorious song and a happy life.

So you're all wrong in the road you're taking. What are you going to be? What do you mean to do when you grow up? If you want to be happy, if you want to reach Italy and its sunshine, not the bleak, shivery polar seas with their long night, and ice, and bitter cold, then think of other people and not just of what you want, and of what you would like, and what is the nicest and the softest and the easiest thing for you.

*The Christian Year.*

THIRTEENTH SUNDAY AFTER TRINITY.

## Christ's Friends.

'Ye are my friends.'—Jn 15<sup>14</sup>.

It is to the innermost circle of Disciples that Jesus specifically gives the name—'Ye are my friends.' He tells them that He chose them to be such. How deliberate was His choice we may remember, but when it was once made, He went the whole length of friendship. 'Ye are my beloved,' He says. But lest any of them should be betrayed into mere sentiment, or into thinking that this high honour might be put to base uses, He adds—'Ye are my beloved, if ye do whatsoever I command you.' If Christ's friendship is a great joy, it is also a drastic discipline. This is true of all friendship worthy of the name. Love carries with it both enlargement and restriction. At first, intercourse with one's friend widens the vision and expands the heart, as room is made for him in the affections. Then comes the perception that if the intimacy is to go deeper, one's self-interest must be given up. Under the discipline of love one's own opinions and aims will be modified, and if the friendship is real enough, life itself must not be counted more dear than love.

Nowhere is friendship more critically analysed, or more beautifully described than in the words of Jesus at the Table of the Last Supper. 'This is my commandment, That you love one another, just as I loved you. There is no greater love than this, that a man lay down his life for his friend. You are my friends, if you do what I command you. No longer do I name you bondservants; for the bondservant does not know what his master is going to do: but I have called you friends, because whatever I heard from my Father I made known to you. It was not you who chose me, but I who chose you, and I have appointed you, that you, in your turn, should go and bear fruit, and that your fruit should abide; so that whatever you ask of the Father in my name, he may give you. This I command you, that you love one another.'

We know that the Twelve, because they had to live together, often fell into bickering and jealousy (Mk 10<sup>32-45</sup>). How were they to prove themselves worthy of Christ's friendship by learning to love each other? The answer lies in our Lord's way with them, whereby He restricted their selfishness

and enlarged their self. The double process may be more simply put by saying that Christ demands certain things from, and bestows certain gifts on, those who seek to be friends of His.

## 1. His Demands.

(1) The first demand on men who would be intimate with Jesus is for obedience. 'Ye are my friends, if ye do what I command you.' The condition sounds strange. It would not hold in friendship as between man and man. But the demand was always made by Jesus, and if it were not conceded, the seeker got no further. The young ruler, the 'divers who would follow him, but upon conditions'; Judas Iscariot, who already in Jn 6<sup>70, 71</sup> is being sifted out of the circle, though he is still one of the Twelve—all these are examples of men who failed of intimacy because they did not meet the initial demand for full obedience. Those who continued within the circle, and grew in friendship with the Master, confessed that they counted the world well lost for Him. 'Lo, we have left all, and followed thee.' 'Lord, to whom shall we go? Thou hast the words of eternal life' (Lk 18<sup>28</sup>, Jn 6<sup>68</sup>).

Jesus' demand for obedience as a condition of friendship was not arbitrary. He could do no other, being what He was. His moral supremacy enraged His critics and amazed His followers. They felt that He Himself, and the words He spoke, were the embodiment and expression of what was perfectly right. The Gospels artlessly preserve for us the atmosphere of astonishment that prevailed in the circles through which He moved. The answer to those who asked about Cæsar's tribute silenced His enemies, not because it was so clever but because it struck with one thrust to the heart of the right and wrong of the whole situation. 'I am the Truth,' He said, and men's hearts told them that He spoke the truth in saying it. If, therefore, a man came seeking His friendship, but not prepared to follow the truth wherever it might lead him, he disqualified himself. How could any one be a friend of Jesus and act contrary to His principles? Judas is the answer. How could people remain friends of His if their hearts were filled with self-love? Let His words to Salome be the reply—a reply which is all the more significant because it was addressed to one who came 'worshipping him' (Mt 20<sup>20-28</sup>). From first to last, the Gospels show us that refusal to be



true to the best one knows is the greatest bar to friendship with Jesus.

The obedience which Christ demanded was not to be the obedience of slaves. In the passage under consideration, as indeed throughout the Fourth Gospel, Jesus regards the relation between His friends and Himself as in some degree a reflexion of that which existed between Himself and His Father, where perfect love cast out fear, for fear brings restriction. Between the Son and the Father there is absolute harmony of purpose and will. So is it to be between the Master and His disciples. And this spells obedience on their part. On this condition, and on this alone, it is possible for Him to make known to them 'all that their Lord doeth,' and to reveal 'all things which I heard from my Father.' Obedience is the way to unfettered intercourse.

A shadow rested on the upper room as Jesus spoke. He had said that He was leaving them. Was the intercourse then all over and ended? It would have been if it had been they who attached themselves to Him. But, 'Ye did not choose me, but I chose you,' and that for a definite purpose. Was the purpose defeated and the plan cancelled by His going? We do not need to deny that the doubt arose in their minds, but the way in which they lingered about after the Crucifixion, as if they half-consciously expected something to happen, shows that they had to some extent taken Christ's standpoint. We do these men injustice if we picture them as being in the same spiritual state as they were when Jesus first chose and called them. They must have felt that His was a mission to the world and for the world's blessing. If they thought, in their dismay at His going, 'What shall *we* do without Him?' would they not also wonder, 'What will the world do without Him?'

(2) In answer to this unspoken question, Jesus presents His second demand, a demand for co-operation. 'I chose you (as my friends), and appointed you that you yourselves should go away and bear fruit, and that your fruit should abide.' Mark the fulness of co-operation that Jesus asks. To the measure of their ability they were to do what their Master did. He was 'going away' to bear fruit. Atonement, Eternal Life, the Gift of the Holy Spirit—what fruit was to follow His going away! (Jn 16<sup>7</sup>). Now with marked emphasis He tells them that 'you yourselves' are to 'go away' into the world for which He died, and

carry on His work. He called this fruit-bearing, and the fruit was to remain. The word takes us back to an earlier part of the conversation—'If ye abide in me, and my words abide in you, whatsoever ye will ye shall ask, and it shall be done for you. Herein is my Father glorified, that ye bear much fruit, and that ye be my disciples' (Jn 15<sup>8</sup>, R.V. margin).

Co-operation meant for Christ not only common service, but a common life—'Abide in me'; and a common inspiration—'Whatsoever ye shall ask of the Father in my name, he will give it you.' It is more than we mean by co-operation. It is the sinking of self in the life of Christ, and the adoption of His aim; the sharing of His sacrificial suffering: a union with Him in life and sympathy as close as the union of the branch with the vine. That is possible only to those whom He calls His friends.

(3) We have already hinted at the last demand laid on the friends of Jesus—a demand that they should love one another. In some ways this is a harder task than obedience paid directly to the Lord Himself. It is possible to be happy in the service of one greater than yourself—if you love him. It is not so easy to love and serve your equals. But the Master knew that His whole purpose would be nullified if, after His departure, His followers fell apart through any lack of understanding or sympathy among themselves. He knew also the reality of the danger. The Gospels are very frank in depicting it. If on any occasion He was withdrawn from them, it usually happened that some jealousy emerged. Even on the last journey to Jerusalem, while He was going on before them, and the cloud of mysterious sorrow that was over Him seemed for a moment to separate Him from them, even then James and John could be plotting for precedence in His Kingdom. What hope was there that, after His final departure, they would agree on things that touched that Kingdom? Events proved that, after Pentecost, the apostles remained for a long time in Jerusalem. Had the infant Church been disrupted there by faction, there would have been no possibility of its spreading to 'Samaria and the uttermost parts of the earth.' Jesus, therefore, was thinking not only of the development of the character of His followers, but of the very existence of His Kingdom on earth, when He said, 'This is my commandment, That ye love one

another, as I loved you.' Love was the only possible way by which the dangers foreseen by Christ could be averted. Differences of endowment, of temper or of outlook, would all be spanned by love, and by love alone. Only so could His Kingdom come. 'By this shall all men know that ye are my disciples, if ye have love one to another.'

## 2. His Gifts.

He gave them His love. Let us look at some examples of the way in which Jesus expressed His love.

(1) It was a habit of His to talk familiarly with them (Lk 24<sup>32</sup>). We are apt to think that Jesus never spoke of anything but religion. But surely there must have been other topics of common life, about which He and the Twelve would converse in their walks together. 'Talk (among friends) has none of the freezing immunities of the pulpit. It cannot, even if it would, become merely æsthetic or merely classical like literature. A jest intervenes, the solemn humbug is dissolved in laughter, and speech runs forth out of the contemporary groove into the open fields of nature, cheery and cheering, like schoolboys out of school.' Good humour is a great solvent of error and selfishness, and without it we may be sure the little company could not have held together. It was the sulky man who fell out.

(2) Jesus was the personal centre round which all the thoughts of the group revolved. In every perplexity they relied absolutely on Him. Were they faced with the task of feeding a starving multitude? Jesus would be able to do it. Did they want to know how to pray? Jesus would teach them. He was like the alpine guide who goes ahead of his party, cutting steps in the difficult ice. The attitude of Thomas on one occasion is instructive. When the news of Lazarus' illness came, Jesus 'saith to the disciples, Let us go into Judæa again. The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again?' Then Jesus 'saith unto them, Our friend Lazarus is fallen asleep. . . . Let us go unto him.' Thomas, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with him (Jn 11<sup>7-16</sup>).

The incident shows how Jesus dominated His followers, but it was a domination of love. The

Gospels make it quite clear that Jesus did not work miracles in order to enslave the minds of the disciples. Of course they were affected by His 'mighty works,' but He said expressly that He so worked 'to the intent that ye may believe' (Jn 11<sup>15</sup>). Believe what? In His power? Yes, certainly; but in something deeper also. The Gospels constantly note the compassion which moved His power to action (Mt 14<sup>14</sup>). His pity was the child of the love for all men that filled His heart. He desired His disciples to believe in Him as the embodiment of pitying, healing, saving love.

(3) He taught His friends to rely also on His perfect understanding. They were conscious that He knew them through and through, both at their best and at their worst. There were times when they felt themselves growing under the stimulus of His confidence in them. They asked Him to increase their faith (Lk 17<sup>6</sup>), a faith by which already they had achieved surprising things (Mk 6<sup>30</sup>; cf. Lk 10<sup>17</sup>). If, on the other hand, He had occasion to rebuke them, He did it with such tact that they felt the healing more than the severity of the rebuke. When out of His hearing they sometimes quarrelled, but they found that He knew all about it (Mk 9<sup>33, 34</sup>). He did not scold them, but 'sat down, and called the twelve, and he saith to them, If any man would be first, he shall be last of all, and servant of all. And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, Whosoever shall receive this little child in my name, receiveth me . . . for he that is least among you all, the same is great.'

(4) They learned, too, the strength of His protection. Nine of them were left behind when He went up into the Mount of Transfiguration. When He descended He found them helpless before the scribes who were jeering at their failure to heal an epileptic boy. 'What question ye with them?' He asks indignantly, and straightway cured the sufferer and put their enemies to shame (Mk 9<sup>14-27</sup>). In the Garden of Gethsemane, He hears the tramp of the company which the traitor had brought to arrest Him. Quickly He rouses His sleeping disciples, but it is too late. So He stands between them and His enemies. 'Whom seek ye?' He asks. 'Jesus of Nazareth,' say they. 'I told you that I am He,' Jesus replies; 'if therefore ye seek me, let these (pointing to the men behind



Him) go their way.' The Evangelist adds, 'that the word might be fulfilled which he spake, of those whom thou hast given me, I lost not one.'

It may be that it was not till a long time had passed that the disciples learned the quality of Jesus' love for them. The records show that they learned it partly by contrast. 'Greater love,' said He, 'hath no man than this, that a man lay down his life for his friends. Ye are my friends.' The inference is plain. Now hear Peter. 'If all shall be offended in thee, I will never be offended.' Jesus said unto him, 'In truth I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.' If tradition speaks truly, Peter did die for his Lord. But that was when he had laid aside his boasting, and had learned his lesson. The contrast had gone home; and when that happened, he had arrived at the final stage, when 'it was granted to him not only to profess belief on Christ, but also to suffer on his behalf.'<sup>1</sup>

#### FOURTEENTH SUNDAY AFTER TRINITY.

##### Holiness in Practice.

'Be ye holy, for I am holy.'—I P I<sup>16</sup>.

If we are holy we shall show it in daily life. We shall love what God loves, hate what God hates, and do what God is doing.

1. What, then, are the chief objects of God's love? Those, certainly, that hold in themselves the greatest possible sum of excellencies. Then He must supremely love Himself, His plans, His Church, and, as embodying and interpreting these, 'His only-begotten Son,' Christ Jesus the Lord. All goodness out of God attracts the benediction of the goodness in His all-perfect and sympathetic nature. As is the Divine love in its elective affinities, such approximately is that of His saints. 'As He is, so are we in this world.'

2. What are the objects of the Divine aversion? Not man as such, certainly—not any man simply as a man, for man was made in the image of God, and God cannot but love Himself when seen, however fractured the image in its setting. Not evil as such, for evil is an impersonal force, having neither will nor moral life; there is neither good nor evil separate from the doer. God is angry with the wicked every day. It is against the unrighteousness of ungodly men, knowing better and

doing worse, that He denounces His wrath. And into this war against the unholy actions of ungodly men the Christian's sympathy is unsparingly entered. He can have no fellowship with the unfruitful works of darkness; no participation with, no interest in, no tolerance for the sins of men. Do not I hate them, O Lord, that hate Thee? and am not I grieved with those that rise up against Thee?

3. And what are the chief activities of God? 'My Father worketh hitherto,' said Jesus, 'and I work.' What is all this ceaseless, infinite working of the Father and the Son about? In whose interest? What direction does it take? And where and how is it seen? The activities of the Father are not immediately or chiefly busy with the creation of material worlds, for that, so far as the present economy is concerned, is ended; no new shaft has been opened in the solitudes of space, no young worlds or systems of worlds have been organized into being, of which we have any authentic record, since the sixth of our creative days, when the heavens and the earth were finished and all the host of them; and God rested on the seventh day from all His work. Not with Providence, however wide its sweep, or grand its events, or minute its inspection; for that is not an end, but a means to an end. Providence is a factor in the interest of a preconceived purpose, a magnificent scheme of confederated agencies in the service of Christ, who is the head over all things to the Church. It is in Redemption and for it, through the creation and government of the world, that the Father and the Son continue ceaselessly to work.

If, then, there are special means yoked immediately to this end, such as the Christian ministry, the weekly Sabbath, the Sanctuary, the Church, and the School, the confederacy of benevolent agencies going out into the world to seek and to save that which was lost, if there are Christian governments, and Temperance organizations, and Guilds of art and literature and science, having for their end the furtherance of this plan and purpose of God, undoubtedly there will be with all these a Divine sympathy, acting with and along their several lines of agency, and giving to them its almighty support. And in our human sympathy with this preordained purpose of the Eternal, in working out our sympathies into these elected grooves of the Divine action, we put on the holi-

<sup>1</sup> R. W. Harding, *The Authority of Jesus*.

ness of God. We come into harmony with Him, in what He is, and in what He is doing. And this is, so far as the finite in its limitations can impersonate the infinite, to put upon our human personality the injunction of the text. The Father's will in heaven is our will on earth. His work in the interests of humanity is our work. His glory is our honour, and His praise our exceeding great reward. He is above all dependence, and beyond all patronage, and indifferent to all neglect, in the immeasurable plenitude and perfection of His being; but we are never separate in sympathy from Him, and in the fellowship of life and work He is never absent from or indifferent to us; and in whatever He wills and we do, there, in the ongoing of the mutual life, is the focalized centre at which the Divine and the human meet and consensually blend: 'I in them, and thou in me, that they may be made perfect in one; and that the world may know thou hast sent me.'

#### FIFTEENTH SUNDAY AFTER TRINITY.

##### The Three Kinds of Sin.

'Sin not.'—Eph 4<sup>26</sup>.

There are three main aspects under which most forms of sin may be grouped, the first two answering to two leading forms of temperament:

1. First, there is the sin of *self-indulgence* in its various aspects and developments.

This form of tendency is often associated with a character of kindness, even generosity, and especially with dispositions of easy good nature. A person with this type of temperament will be placable, not easily offended, and easily appeased. He will even exhibit a certain capacity for self-denial (so long as it does not touch the true inner springs of his selfishness) for the sake of giving pleasure to others, the motive being the pleasure thus afforded to himself in gratitude or reciprocal good offices. The evil of it consists in the underlying motive of self-pleasing. It may go to the extent of the foulest vice, or excess in any form, depending on the constitution and circumstances. In any case, such a one is a lover of pleasure rather than a lover of God. Dives is a type of this form of sin. 'In their lifetime they seek their good things.' Such people make this present state their rest, and that rest is in creature comforts. What is their sin?

It is represented by the Second Commandment in the First Table and by the Seventh in the Second Table (see Rom 1<sup>25</sup>). Paul, in the first chapter of the Epistle to the Romans, verses 25 to the end, gives an awful picture of the depths of abomination to which indulgence in this form of sin may lead. But the extent of the sin depends not so much on the grossness of its form as in the degree in which the sinner yields himself to the temptation as it appeals to his particular case; upon the degree of completeness in which he gives himself up to it, in which, in fact, he forsakes God for the idol. For example, a man who would shudder with horror at the form in which this sin is depicted in the passage to which reference has been made may, nevertheless, incur guilt as deep in the sight of God by his indulgence in what may appear a much less heinous aspect of it, simply because this latter happens to be the only form in which this kind of sin has an attraction for him.

2. The second form of tendency is that which we might designate as consisting in the spirit of *uncharity*.

Its root is pride. It may be accompanied by a considerable capacity for real self-denial and a fair degree of freedom from tendencies towards indulgence in the natural appetites or in the habit of indulgence. It is active and energetic; in fact, one of its symptoms is that of contempt for those who are otherwise, for the idle, self-indulgent, sensual. One of its leading symptoms, therefore, is that of a spirit of censoriousness. Its developments are exhibited in a disposition for malice in all its forms and degrees; it may go to the extent which tempts to murder or the infliction of other injury, or it may simply take the form of permanent resentment. It may exhibit itself in the shape of hasty anger (*θυμός*) or of settled ill-will (*δργή*). The extent of the sinfulness would depend not so much on the actual degree to which it has been carried, as on that degree and form to which the position and circumstances of the sinner would tempt him to carry it. Hence the impossibility of appraising the degree of sinfulness in any case. The varying constitution of the sinner and the varying forms of temptation as applied to various instances may bring about the result that the sin, which is intrinsically identical in two or more instances of its performance, may be attended with widely varying degrees of guilt in the perpetrators.

One main characteristic, and at the same time



most serious form in which this class of disposition is manifested, is that of the spirit of unforgiveness. This is one of the most obstinate forms of sin; most difficult to eradicate. It may not lead the sinner to any overt act, or even language expressive of the feeling, but it lies hidden in the heart, making it impossible for the sinner to use the Lord's Prayer with any reality, and hence, of course, for him to obtain pardon for his own sins. The vital necessity for special attention to, and drastic dealing with, this form of sin is manifest from the fact of our Lord's reference to it in this prayer, and also from the corollary which follows this prayer in Matthew's version of it, 'For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.'

3. There is a third class of sin which may be called *Satan-sin*, and may be said to consist in the defiance of God.

It is no doubt the sin against the Holy Ghost, and is that which lies at the root of the Third Commandment, being the sin of direct enmity against God. Profanity, in a sense, may be regarded as a sin under this class, for profanity has its source in anger against God.

The case to which our Lord refers in speaking of this sin should be carefully noted. It was after the dawn of conviction began to show itself in the hearts of the observers of His miracle of evicting a dumb spirit, leading them to cry out, 'Is not this the son of David?' The Pharisees at once set themselves to stifle this budding life at its outset; they ascribed our Lord's miracle to the agency of Satan himself, against whose tyrannous rule it was actually aimed. The sin consisted in the fact that the Pharisees recognized the budding life as true life, and the work of God's Spirit, yet, nevertheless, set themselves in opposition against it from motives of enmity against Christ as its Giver. If the charge had been actuated on their part by mere fanaticism or ignorance, it would not have been an act of direct and conscious antagonism to the Holy Spirit. Hence, blasphemy against the Holy Ghost signifies the direct and conscious attempt to oppose His influence for the promotion of life in the hearts of others, and is therefore spiritual murder so far as regards the will and effort of the perpetrator. Moreover, to be really guilty of it, a man must necessarily have stamped

out within himself whatever he had of the Spirit's life or capacity for life; he must have committed spiritual suicide before he can wilfully attempt spiritual murder—*wilfully*, for a man may even lead others into temptation and sin, and thus bring fearful guilt upon his soul, without yet having reached the condition of one who has wholly abandoned himself to the opposition against God as God, and good as good; and for him there may be hope. His motive may have been simply that of self-gratification in some form. The penitent who is troubled by fears on this subject may be comforted by the assurance that the very fact of anxiety on the subject is a strong presumption that the Holy Spirit is still striving with his soul, and hence, that the door of hope is still open to him.

It must be remembered that every form of sin has as its natural issue the final result of death—death in its full and ultimate sense—that of utter separation from God. Whatever produces wilful separation of the human will from God's will, or of the human heart from God's love, is soul destroying, and has death as its goal, the death that means *hell*.

There are different degrees in this condemnation corresponding to differing degrees in glory, 'even as one star differeth from another in glory.' Sins which have their source merely in passion, in the abuse of natural faculties and dispositions, are, no doubt, as surely fatal to the soul's life as any other form of evil. They incur damnation, yet not so deep and so black as that which represents the condition of the man who has deliberately assumed the position of a satan (an *enemy* to God and good), ranging himself under the standard of the great Satan as fighting in the ranks of Hate against the Love-principle of the cosmos. This latter is, no doubt, the 'sin unto death' of which John speaks as past praying for (if this is the meaning of the passage 1 Jn 5<sup>16</sup>), *i.e.* sin which has carried the soul to the actual consummation of spiritual death.

We may safely take it as an unquestionable fact that no sin is in itself unpardonable if only the will to repent and turn from it be present. Sin which is characterized as beyond the reach of pardon is only so because the sinner has destroyed within himself the faculty for repentance. Sin against the Holy Ghost then may be said to represent the climax of a course of wilful self-hardening, whereby the will has not only extinguished within itself, deliberately and knowingly, every invitatory im-

pulse which the Holy Spirit lovingly exerts for its salvation, but has definitely placed itself in a position of conscious antagonism to the will of God as such. The reading adopted in the Revised Version for Mk 3<sup>29</sup>, 'Is guilty of an eternal sin,' would seem to represent the true solution of the difficulty often alleged in the idea of an infinite penalty for a finite sin. The fact is that the sentence is eternal only because the sin is eternal, and is actually the natural accompaniment of the sin and not an external punishment. Repentance can never fail in securing pardon.<sup>1</sup>

#### SIXTEENTH SUNDAY AFTER TRINITY.

##### Fleshly Lusts.

'Beloved, I beseech you, as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul.'—I P 2<sup>11</sup>.

I. 'Beloved' (A.V. 'dearly beloved'). The Apostle uses that term of endearment only once more in the Epistle; and it is the more weighty the more rare it is. He rises to it when the greatness of the danger or trial draws him more strongly to the brethren whom he would guide. They were among foreigners. For the mark of God's favour was upon these Christians. The Israelites when they served in Egypt were not more separate in thoughts, in race, in hopes, in worship, from the people whom they served than were these new Israelites, the children of a new separation, 'a chosen generation, a royal priesthood, a peculiar people,' from the nation, whatever its name and speech, in the midst of which they sojourned. A duty lay on them as strangers, as sojourners, tarrying for a while on their way to the city of God, to show a bright example of purity, the virtue of which perhaps the Gentiles knew the least. And by this strange abstinence from one common form of evil, they would win over those who misunderstood them and their strange ways; so that the Gentiles would glorify God 'in the day of visitation,' not in the day of judgment—for so the passage is often misunderstood—but the day when Christ should visit these Gentiles in their turn with His offers of mercy and peace. Won over and subdued by this sight of a religion pure amidst a world of lust; brought to glorify God for this miracle of His power, in making pureness possible, they would themselves bow before the

God of purity, and pray Him to sanctify them too with the purifying fire of His Spirit.

2. Both the Jewish and the Christian Scriptures speak of our physical nature with honour. They never represent the body as the work of some inferior and perhaps malignant deity, who so contrived it that we should be constantly tempted to sin. It is God's own handiwork—'fearfully and wonderfully made.' It is the visible temple of the Holy Ghost—the only visible temple in which God has dwelt since the glory passed away from the inner sanctuary at Jerusalem. Death is not to destroy it. Sown in corruption, it is to be raised in incorruption; sown in weakness, it is to be raised in power. The body, therefore, with its instincts and wants, is not to be treated as the enemy of the soul, but as its friend—a friend of inferior rank, but still a friend. It asks for warmth and clothing, food and shelter, and for ease and rest after labour; and it should have them all. Let men say what they will in praise of the celestial influence of hunger, whether voluntary or involuntary, it is difficult to see that hunger encourages any human virtue, or any Christian grace. As for a hard and severe life, as a rule, it is probably as injurious to the intellect and the heart as it certainly is to physical health and beauty. When the Apostles warned men against 'fleshly lusts' there is no reason to suppose that they meant to require Christian people to live a life of discomfort and privation.

But that it is necessary, if we are to live a pure and devout life, that we should firmly control our inferior instincts and passions, has been the common faith of all saints; and carelessness in the discipline of the body is, perhaps, the real cause of the miserably ignoble life of many Christian men. If a man is conscious that his spiritual nature has no elasticity, that his religious life is dull and heavy, that his prayers have no heart in them, and his thanksgivings no rapture, that his Christian work is feeble and mechanical, a burden to himself and no blessing to others, let him ask whether the flesh has not mastered the spirit, and set himself vigorously to assert his freedom.

(1) Let him ask himself, for instance, whether he would not be a better man if he drank less. It is not merely men who drink till they are drunk who are guilty of intemperance; there are many people who do what is perhaps worse than that. Medical men give it as their deliberate opinion

<sup>1</sup> F. J. B. Allnatt, *Studies in Soul Tending*.



that a man who gets drunk once a month receives less physical injury than a man who never loses self-command, but drinks habitually. Which suffers most morally it may be hard to determine. Unhappily drinking which does not end in positive intoxication is regarded as innocent. The men who are guilty of it would resent even an implied censure on their excesses. They think they 'live freely,' but that they are blameless. Their friends become used to their habits; mere acquaintances say that they never seem very bright or active, but charge them with no sin; their own consciences are drugged into silence; but all moral nobleness and all lofty devotion inevitably disappear from their character.

(2) The moral degradation which comes from another 'fleshly lust'—physical indolence—it is less easy to define. We all know men who continue to the end of their days 'unfulfilled prophecies'; who have shown in their youth the promise of high achievement, and perhaps the sign of genius, but who leave the world with their poems unwritten, their schemes of philosophy unorganized, or their social and political reforms unattempted. Such men are often illustrations of the failure that is the inevitable penalty of in-

dolence. Its moral effects are not less disastrous. Some men fall into such physical habits that they never seem to be fairly awake. Hard work of every kind, whether of muscle or brain, they systematically evade. They 'take things easy.' They 'do not excite themselves.' They think they are very harmless, and even very praiseworthy people; and do not see that indolence has grown upon them till the soul is no longer master of itself, or of the body which ought to serve it. The immorality of their life it may perhaps be impossible to make clear to them; but they may be made to perceive that habits which destroy all intensity and depth and vehemence of religious feeling must involve them in guilt. Every spiritual impulse is enfeebled, every devout affection is deadened, every act of worship is made a weariness, by the sluggishness into which they have permitted themselves to sink. The fiery chariot in which the soul should rise triumphantly to heaven in exulting praise and rapturous adoration has had all its splendours quenched; now and then they may be feebly stirred by the fervour and passion of men of nobler temper, but it is only for a moment; 'of the earth, earthy,' they have become incapable of the diviner movements and joys of the spiritual life.

## The Psychology of the Twelve.

BY THE REVEREND S. TONKIN, B.D., ILKLEY.

I AM convinced that many of us have been gravely unjust in our estimate of the twelve. We have not sufficiently allowed for the fact that we seldom hear and see these men when they are each alone with Jesus and at their best. We see them in the group. Well, then, let us turn to 'The Group Mind,' as expounded by W. McDougall. 'We seem to stand before a paradox. Participation in group life degrades the individual, assimilating his mental processes to those of the crowd whose brutality, inconstancy, and unreasoning impulsiveness have been the theme of many writers; yet only by participation in group life does man become fully man.' Jesus chose twelve strangely assorted men that they might be with Him, learning at last to dwell with, and help, one another. But the fine venture had its dangers, and one of the twelve went down before those dangers. Would a better

understanding of the strange chemistry of the group lessen the blackness of the sin of Judas in our eyes? Did, for instance, the oddities of Peter, or some obscure companion like Thaddeus, act like an irritant poison on his soul? We have no right to overlook the fact that the traitor was not Judas, the solitary individual, but Judas, 'one of the twelve.'

### I.

It is very instructive to notice the difference between the individual and the group in their intercourse with Jesus. McDougall points out that not only large crowds but even such bodies as juries and committees 'are notoriously liable to pass judgments, to form decisions, to enact rules or laws, so obviously erroneous, unwise, or defective, that any one, even the least intelligent member

of the group concerned, might have been expected to produce a better result.' If this be true, its truth will be evident in the New Testament no less than in histories of the French Revolution. And, indeed, in the Gospel of Mark it is very evident. It almost seems that Mark himself has noticed the contrast, and in his own way would call attention to it. Again and again he reports the fine things said or done by individuals—the man named Legion, Jairus, the woman with an issue of blood, the Syrophoenician; and one is tempted to believe that, designedly, these things are set in direct contrast to the activities of the various groups—the scribes, for instance, who 'murmured' because He forgave the paralytic; or the Pharisees—many of them good and devout men—who plotted with the Herodians to destroy Him because He healed the withered arm. What fine psychological insight it was that guided the account of one insistent woman, more powerful than a whole multitude. 'His disciples said unto Him, Thou seest the multitude thronging thee, and sayest thou Who touched me? And He looked round about to see *her that had done this thing*' (Mk 5<sup>31</sup>).

This contrast grows striking in the case of the disciples. He sent forth His disciples two by two, and 'they cast out many devils and anointed with oil many that were sick, and healed them.' But when a father brought to the group of nine (Mk 9<sup>18</sup>) his epileptic son that they should heal him, 'they were not able.' Apparently it was not the intrinsic difficulty of the case that baffled them; they were so surprised at their failure that, later, they asked Jesus the reason. 'And he said unto them, This kind can come forth by nothing but by prayer.' For nothing, so much as prayer, can safeguard us against the limitations of the group mind.

I am inclined to think the most instructive example of all is that of the great confession at Cæsarea Philippi (Mk 8<sup>27ff.</sup>). The impression left upon the reader is that Jesus put His question more or less individually to His disciples. The little company had become broken into smaller parties as they walked; the individuality of each had a chance to assert itself. Peter's fine personality revealed itself magnificently in his inspired answer, 'Thou art the Christ.' Then comes the extraordinary anti-climax, or rather the convincing contrast: Jesus proceeded to teach them 'openly';

as Dr. Swete comments, 'in the presence of all the twelve.' The group mind reasserts itself, and Peter proves again that the man who, in private, has the tongue of an angel, is capable, in public, of speaking like a fool or an upstart.

There is no need to multiply instances. I submit that the very natural inference to draw from these examples is this—that the disciples were greater men than we have often assumed; that Peter, for instance, is photographed more accurately in his Epistle than in the Gospels; and that the presentation of these men from the pulpit will gain in force and suggestiveness if we lay more stress on the fluidity of personality, and the unfavourable conditions under which we see them.

## II.

The basest of all the acts of the disciples needs special attention to group influences if we would understand it. We must not forget that when a number of people come together, each person's sense of responsibility tends to grow thinner. A jury of twelve will frequently deliver a verdict for which none of them would be willing to accept sole responsibility. And it is quite conceivable that any one of the eleven disciples, had he been alone with Jesus at the time of the betrayal, would have gladly remained to face with Him the prospect of death. 'Ye are they which have continued with me in my temptations' (Lk 22<sup>28</sup>). But they were eleven. Then 'cometh Judas, one of the twelve, and with him a multitude with swords and staves.' To find such a rabble as that led by one of their own number—that is the kind of experience that drives good men mad. If that has happened, anything may happen. One of the most terrible incidents in connexion with 'The Rise of the Dutch Republic' was the Sack of Antwerp; and one of the most terrible sentences in Motley's description of it is this: 'The burghers saw themselves attacked by many of their friends, deserted by more. Whom were they to trust?' That is the question men always put to themselves in the presence of treachery. The less familiar they are with treachery, the more completely does it for the moment unman them. The eleven forsook Jesus and fled, *just because they were so devoted, so honest, so simple hearted*. The treachery of one was a thing so horrible and unexpected that for the moment reason itself was shattered. I do not



suggest they were innocent. They had played their part in the development of Judas, and in the terrible irony of events their sin had found them out.

### III.

I have not emphasized the advantages of the group in the training of the twelve—or the eleven. I believe most of them were felt later. As the disciples gained insight into the meaning of Jesus for them, that insight knit them into an organized group. McDougall's chapters on 'the highly organized group' and 'the group spirit' are valuable for an understanding of the courage of these men after the Crucifixion and Resurrection. But the presence of the living Spirit of Christ in that little company is the greatest factor of all. For a long time I found it difficult to understand Paul's phrase in Eph 1<sup>28</sup>, where he speaks of the Church as the body of Christ, 'the fulness of him who all in all is being fulfilled.' Dr. Armitage Robinson in his commentary and the Rev. K. E. Kirk in his admirable volume, *Some Principles of Moral Theology*, gave me some help, but not as much as I wanted. "Christ" is not just the same as, or just a title of, Jesus. "Christ" is "the Christ" and is the Lord Jesus together with His faithful. And as the number of the faithful increases, and as they more and more grow in holiness into the likeness of their Lord, the head of this body, so the Christ grows, is all in all being fulfilled.' The sentence quoted is from *The Faith of the New Testament*, by Dr. Alexander Nairne, who adds, 'This doctrine had been almost for-

gotten'; forgotten, I would suggest, because so difficult to realize in thought. It is a little like a mathematical formula; we can work it out on paper, but cannot easily visualize that which the formula represents. I have found some help from the Psychology of the Crowd, and I offer it here for what it is worth. It is possible that it is cruder than I think. It sometimes happens that we find ourselves in a great congregation. Our whole personality has become merged into the personality of that congregation. We laugh, we cry, we become magnanimous, or revengeful, not as individuals, but as parts of that vast unity. Our soul, for the time being, is but a part in the overmastering soul of that great crowd. The physical nearness of the other bodies blinds us often to the nature of what has taken place. The influence is mental and spiritual. If sudden darkness were to fall on that assembly and, in the first shock of surprise, utter silence reigned, we should then be each a part of the silent, invisible, and—for some purposes—omnipotent soul of that crowd, thinking its thoughts, feeling its emotions, rather than our own.

Is it not true that the height of our religious development has been reached when we allow ourselves to be gathered up into the Spirit of Christ in some such way as that. Ourselves—a part of Him; He, actually greater because we are a part of Him; we ourselves having designedly and willingly become His servants, His limbs almost, responding to His thoughts and wishes. That is—as far as I can understand it—the most creative experience of the eleven after Jesus was risen from the dead.

## Entre Nous.

### FOR THE MINISTRY.

In his chapter on Style, Mr. Paul B. Bull (his book is noticed in the 'Literature') says there are some things to be avoided in writing sermons.

'1. *Avoid Long Sentences.*—Sentences, excessively long, strain the attention. It is a useful exercise to take some turgid and ponderous composition and break up the involved periods into

their equivalent in short sentences. In criticizing the report to the Archbishops on "Christianity and the Industrial Problem," Dr. Chadwick says: "Much of the writing is very involved. In one sentence I find 101 words, broken by two commas; in another, 143 words, divided by two semicolons; in a third, 180 words before we reach a full stop" (*Church Times*, January 3, 1919). If we compare this turgid style to the style of the Gospels or of the

works of Mr. Blatchford, whose writing in his earlier books was a model of staccato style, crisp, detached, distinct, and pointed, we shall learn to become intelligible.

'2. *Avoid Difficult Words.*—It is said that the British working man has a vocabulary of only eight hundred words, and prolonged attention to his conversation suggests that these include only one adjective! But, in any case, the preacher should avoid difficult and technical words; or if these are used for the sake of rhythm they should be followed by a paraphrase.

'3. *Avoid a Flamboyant Style.*—By which we mean a style so rich in meretricious ornament that the mind is distracted from the vital thought which is seeking expression. Mr. H. G. Wells, in describing the arrival of a flamboyant lady, writes: "I must admit that Lady Beach-Mandarine was almost as much to meet as one can meet in a single human being, a broad, abundant, billowing personality, with a taste for brims, streamers, pennants, panniers, loose sleeves, sweeping gestures, top notes, and the like, that made her altogether less like a woman than an occasion of public rejoicing." This may serve for a description of the exuberant or flamboyant style in preaching.

'4. *Avoid both Exaggeration and Excessive Caution.*—The person who habitually exaggerates destroys his own credit and the meaning of words. It is painful to see how the multiplication of superlatives diminishes the force of words, until the American who wants to say that something amused him can only express his meaning by saying that "it tickled me to death." The constant use of exaggeration destroys the value of a man's word, and persons soon learn to discount his every statement. But if exaggeration exposes a man to many a wound on the battlefield of debate, it is much to be preferred to that excessive caution which never arrives on the battlefield at all. There seems to have grown up a habit of excessive caution in speech which tends to make it almost worthless by its under-statements. It began at our ancient universities fifty years ago. It was born of a conscientious desire not to overstate the truth; it ends in such an under-statement as fails to present the truth at all. It was born in the controversies of university professors who are excessively afraid of being laughed at in their common-rooms, and it spread to those episcopal utterances which give such an uncertain sound that no one prepares for

battle. But the disasters of a caution which nervously fails to seize an opportunity are far more serious than the rashness which oversteps the mark. Almost without exception in the parables of our Lord the lost are lost for what they left undone.

'This style of scientific caution flings out clouds of parentheses, like the ink of a cuttle-fish, and revels in double negatives. Instead of saying, "Those who commit mortal sin will go to hell unless they repent," they say, "I trust that I may be allowed to venture to suggest that if anyone commits mortal sin—if any sin can rightly be characterized as mortal, a point which has been much disputed among theologians for many centuries—and if he fail to repent, it cannot be regarded as wholly certain that he will go to heaven."'

## SOME TOPICS.

### Though One rose from the Dead.

'A Frenchman and Catholic wrote a little volume in which he set himself to answer the following question: "Did Dante return a better man from the other world?" He answers the question in the negative, taking into consideration the poet's tenderness for seductive sins, his lack of compunction for his own faults, and the fact that the only fault which seems to bother him there at all is the omission of a "vendetta." Although he accomplishes the formulas of penitence with a very good grace in Purgatory, he thinks a great deal more of earthly than of heavenly things, and shows himself to be rather an observer full of curiosity than a penitent. In Paradise, he is a sort of student at a good series of lectures.'<sup>1</sup>

### The Age of Science.

Principal Iverach, who still keeps his finger on the pulse of philosophy, tells us that the great struggle of the future is to be for the rights of the individual. But first it seems as if the struggle were to be for the rights of the soul. Every other book is a book on psychology, and every other book on psychology offers to explain everything that happens in us and through us as due to our physical upmake. Given nerves and a brain, with such other bodily parts as enable them to function, and there you are.

<sup>1</sup> B. Croce, *The Poetry of Dante*, 81.



Character is determined in the development of the brain cells. Conversion is 'the outcome of disease rather than of health, and results from a previously overstrained condition of the nervous system.'

The last sentence is a quotation from the latest book on the subject. Its title is *Christianity and Science*; its author, Mr. W. A. C. Allen (Croydon: Roffey & Clark; 2s. 6d. net). It is a clever reverent book. The author is anxious to see Christianity in possession of the world. But he believes that civilization is passing into a new phase. We have had the artistic age in Greece, the administrative age in Rome, the religious age in Palestine. The next age of the world will be the scientific age. Everything will be explained, as everything is determined, by the observation of the laws of nature and obedience to them.

'The real life of a man, the soul which survives death and has the possibility of eternity, consists in what he is, and this is determined by the arrangement and the relative development of the groups of nerve cells which form the highest portion of the brain.' Even communion with God—for there will still be a God with whom we have to do—will be telepathic, a form of wireless telegraphy.

#### Telepathy and Prayer.

'Mental telepathy, or the communication of thought from one person to another without a medium appreciable to the senses, is to-day very widely, if vaguely, believed in. In this connection the analogy which may be drawn from wireless telegraphy is very instructive. A wireless instrument sends out messages which radiate through space; yet only those instruments which are specially tuned for the purpose will receive these messages. A wireless operator sits with the telephones over his ear. Thousands of messages may be passing through the ether in his immediate neighbourhood. Of these the great majority will pass by him unheeded; some will be heard merely as vague sounds; a few will convey a distinct meaning, and will perhaps provoke a response. In something the same way it is not impossible that a train of feeling or of thought not only throws into action the series of nerve-cells within our own minds, but also radiates messages outwards, and that other minds sufficiently in harmony, that is to say, tuned with the sender, may be

capable of receiving these messages. The day, however, may well seem to be far distant before any number of human beings will be in such complete mental harmony with one another as to be able to make a conscious and deliberate use of this means of communication. Yet there is one direction in which mental telepathy might be a power of immense influence at the present day. Even by materialists and sceptics prayer has been acknowledged to be a valuable asset, if only a subjective one, in the moulding of character. It is easy to see how this may be. For the purpose of prayer the individual believes that he retires into the presence of God. He there puts aside, as far as he can, the trivial cares with which the day has beset him, he disburdens his mind for the time being of greater anxieties, and thus makes, if it be only for a few moments, an upward step in the formation of his character. Such acts, frequently repeated, must have an accumulative value, and in the course of a lifetime the result gained by them must be of great importance. Infinitely more must this be the case if we believe that there really is a God who knows all our thoughts, but to whom our prayers, as being more harmoniously tuned with divine nature, radiate the most directly of all. Also, even if we are little able to communicate directly by means of telepathy, with the minds of those whom we love, there can be no doubt that prayers for their benefit are, so to speak, radiated back for their assistance, and that therefore through the divine medium we are able to benefit others, even when absent from them, in a more certain manner than if we could enjoy direct communication with them ourselves.'<sup>1</sup>

#### NEW POETRY.

G. R. Woodward.

The Secretary of the S.P.C.K. has issued still another selection of *Hymns of the Greek Church* (2s. net), that vast storehouse of hymnody and hagiology, translated by Mr. G. R. Woodward. The Greek originals are to be found either in the 'Menaia' (Athens, 1905), the twelve volumes of which consist of 2123 pages folio in double column, or in the 'Greek Horologion' (Venice, 1892), containing 560 pages quarto. Here is a fair example of Mr. Woodward's work:

<sup>1</sup> W. A. C. Allen, *Christianity and Science*, 100.

## APOLYTIKION.

While in Jordan's water-ford  
 Thou wast being christ'ned, Lord,  
 Then the worship of the Blest  
 Trinity was manifest;  
 For the Father did declare  
 Thee His darling Son and heir,  
 And the Holy Ghost, above  
 Hovering in form of Dove,  
 Was beheld as certain token  
 Of this testimony spoken.  
 Christ, reveal'd as God, whose rays  
 Light the world, to Thee be praise!

C. S. Loch.

Sir Charles Stewart Loch, formerly Tooke Professor of Economic Science and Statistics in King's College, London, and for many years Secretary to the Council of the London Charity Organization Society, is also a poet. At the end of his life and long service he has published a volume of poetry, to which he has given the title of *Things Within* (Blackwell; 3s. 6d. net). Some of the poems were written more than forty years ago, one of them just fifty years ago. We quote a sonnet. It was written in 1881.

## THE MASTER.

When mounting waves do break upon the beach  
 Rolling the rounded pebbles to the shore;  
 When winds in solitudes do utter speech  
 Crisping smooth seas or twisting snow-wreaths  
 frore,  
 Rustling the grass blades in some great expanse,  
 Rocking huge trees, compelling high piled  
 clouds;  
 When spring returns and child-like joys out-  
 glance  
 In buds and flowers and songs of birds, and  
 shrouds  
 Of winter's death are cast; when stars look  
 down  
 From the infinite dark-domed immensity  
 On loitering sheep, dim fields and sleeping town  
 Or on the spacious anarchy of sea.  
 Then to my soul doth from the mountains call  
 A poet's voice 'God lives, God lives, in all.'

Edith King.

Mr. Basil Blackwell of Oxford has published an anthology of children's poetry from books recently

published by him. The title is *Fifty New Poems for Children* (2s. 6d. net). This is one of the poems. Edith King is the poet.

## USEFUL THINGS.

I'd like so very much to have  
 Some of the useful things  
 That lucky birds and beasts have got,  
 And first of all their wings;

For then into the apple-tree  
 I should not need to climb,  
 And graze my legs and tear my frock,  
 In getting down each time.

Then when the flies are troublesome  
 I'd like to have a tail,  
 And when I'm battling with the wasps  
 The beetle's coat of mail.

When I am bathing in the sea  
 And find it hard to float,  
 I'd like to borrow from the duck  
 Her webs and oily coat.

For thus provided I could live  
 On land, in air, or sea,  
 And fly and flap, and fight and float,  
 Just as it suited me.

Ruth Young.

In Ruth Young's volume, *The Serpent's Head* (Blackwell; 2s. net), there is a short dramatic scene, 'The Supper at Bethany,' in which we are shown, very naturally, the better side of Martha and the affection between the two sisters. The lyrics are also quietly effective.

## THE DIVINE CRAFTSMAN.

Lord, there be many who would wait  
 Under Thy Cross  
 Seeing Thee, throned in state  
 Of utter loss,  
 And in Thy dying count their gain.  
 I cannot pray  
 Prayers such as Angels carry to Thee:  
 Scarce can I bear to see  
 Thy holy Body, bleeding, throned  
 In pain.



Yet—if *one* relic I might choose:  
 Just one small piece of wood  
 From Joseph's Shop I'd take,  
 Never to lose:

From something Thou did'st make  
 For a paid job—  
 Chip from a poor man's table,  
 A wooden knob,  
 From the door of a rich man's stable:  
 Such could I treasure,  
 Something Thy Hands had wrought at leisure.

My mind shirks the mystery  
 Of Thy dread Passion.  
 Oft have I tried to worship Thee  
 After the fashion  
 Of Saints who have died in sanctity.

Yet when I think of those long thirty years  
 When Thou did'st work in poverty  
 Hour after hour, day after day,  
 Week after week,  
 My heart rejoices in a solemn way  
 And, could I speak  
 In Angels' tongues, I'd sing a song  
 Such as would echo down Eternity  
 Ages along,  
 Such as would even reach the Angels' ears.

#### Lucia.

The author of *Sonnets from Tuscany, and Other Poems* (Blackwell; 6s. net), whose name is given as Lucia, has been captured by the sonnet. After the wealth of sonnets there follow but a few lyrics and they are of less account. The range of subject in the sonnets is wide and the wording often felicitous. One of the simplest and most pleasing is called

#### SAFETY.

My dog comes close to me, and in his meek  
 And searching way, touches my outstretched  
 hand,  
 Trustful, unconscious making mute demand  
 Which wells with things unvoiced his soul doth  
 seek,—  
 Or mounts upon my lap—a cradled sedge—  
 To lie content there, finding refuge clear,—  
 Or, happy if he but know his goddess near,  
 Does curl himself upon my skirt's dropt edge.

So do we lie within the lap of God,  
 And rest upon His garment's hem, and touch  
 His hand, not knowing aught beyond the sense  
 Of a proved and constant love,—our worship  
 such  
 That neither man nor creature, fire nor flood,  
 May sever us from Him, our God, and our  
 Defence.

#### W. C. Braithwaite.

William C. Braithwaite, before he died, selected a volume of poems for publication. It is now published, with the title of *Verses* (Swarthmore Press; 5s. net). The poems are in many moods, for W. C. Braithwaite was a man of many interests. The humour is sometimes what is called rollicking, as in 'The Uses of the Halo.' But we shall choose one of the more serious.

The world has fetters cruel for gentle minds,  
 Chill want, hard penury, and iron toil,  
 A routine pacing of the prison-soil,  
 And then again the hungry treadmill grinds.

I see their pallid faces, garret-pent;  
 I hear the wearing of their souls away:  
 Not love but greed is lord and king to-day,  
 And for dead gold our living gold is spent.

No biting air our bubble wealth must greet,  
 Made by a breath and by a breath o'erthrown;  
 While heaven-sprung man, in whom God's  
 life is blown,  
 Lies crushed and wasted 'neath our careless feet.

The galley-slave must labour at the oar,  
 With bruised eyes confronting life's despair,  
 His mind divine untaught to do and dare,  
 Pinioned his fiery soul that longs to soar.

But God an equal balance holds for all;  
 His love shall heal the bruises man has  
 made;  
 Some feast with Him; the rest shall sink  
 afraid  
 Into the darkness of the outer hall.

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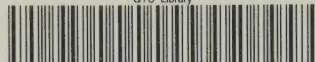




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